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BIOGRAPHY.

The Life of GEORGE MORLEY, D. D. *Bishop of Worcester.*

BISHOP MORLEY was born in Cheapside, London, Feb. 27, 1597. He lost his father when six years of age, his mother at twelve, and that little patrimony which he was born to, by his father's being engaged for the payment of some other person's debts. At the age of fourteen he was elected one of the king's scholars in Westminster school; and, in 1615, became a student of Christ church, where he took his degree of B. A. in 1618, and that of master in 1621. Seven years afterwards, he was invited, by the earl of Caernarvon and his lady, to be their domestic chaplain; and there he lived till the year 1640, without having or seeking any preferment in the church. After that, he was presented to the rectory of Hartfield, in Sussex, which he exchanged for that of Mildenhall, in Wiltshire. But, before this exchange, king Charles I. to whom he was chaplain in ordinary, had given him this canonry, which was the only thing he ever desired, and of which he gave the first year's profit to his majesty towards carrying on the war. About this time he preached one of the first solemn sermons before the House of Commons; but so little to their liking, that he was not commanded to print it, as the other preachers had been. Notwithstanding this, he was nominated one of the Assembly of Divines, being then D. D.; but he never disgraced himself so far as to sit among them, but, on the contrary, remained with the king, rendering him all the services he could. When his majesty was confined at Hampton Court, he employed the doctor to engage the university of Oxford not to submit to the parliamentary visitation, which he managed with great

success. In December, 1647, the reforming committee ejected him from his canonry ; but he was offered, at the same time, by one of the leaders in the House of Commons, that he should be permitted to keep all that he had, without being put to say, or do, or subscribe any thing against his conscience, if he would then but give his word only that he would not actually appear against them and their proceedings. This was at first hearing a proposal acceptable enough ; but when he began to consider that Dr. Fell, Dr. Sanderson, Dr. Hammond, Dr. Gardiner, &c. would be gone, and no one left but Dr. Wall, he chose rather to suffer in such company, than tarry with those whom the parliament should nominate in their room. The 2d of March following, his deprivation was published and declared : and, soon after, he was dispossessed by force and violence. Not long after that, he was committed to prison for not obeying the orders of the committee ; but how long he remained in confinement does not appear. Some months before he had been permitted to attend upon the king at Newmarket, as one of his chaplains : and he was also one of the divines who assisted him at the treaty of Newport, in the Isle of Wight. In March, 1648-9, he prepared the gallant Lord Capel for death, and accompanied him to the scaffold on Tower-hill. In 1649, he left England with his all, which amounted to no more than 130*l.* and waited upon king Charles II. at the Hague, who received him very graciously, and took him from thence with him into France, and afterwards to Breda. But the king not being permitted to take his own chaplains with him into Scotland in 1650, Dr. Morley went to live with his friend Dr. John Earle, who resided in the house of Sir Charles Cotterel, at Antwerp. Here he continued till the removal of Sir Charles ; and then he went to live with Lady Frances Hyde, wife of the great Sir Edward Hyde, who had also a house in the same city. All the time he remained there, which was about three or four years, he read the service of the Church of England twice a day, catechised once a week, and administered the communion once a month, to all the English in that city who would come to it ; as he did afterwards at Breda, for four years together, in the same family. But betwixt his going from Antwerp and his coming to Breda, he officiated at the Hague upwards of two years as chaplain to the queen of Bohemia, with-

out expecting or receiving any reward. When all things were preparing for the restoration of the king, Dr. Morley was sent over two months before by Chancellor Hyde, as a very trusty person to pave the way for that great event. On the king's return, he was restored to his canonry, and shortly after was promoted to the deanry of the same church, out of which the noted Dr. John Owen had previously been ejected. No sooner had he reinstated those members of the college who had been illegally turned out in 1648, and filled up the other vacancies, than he was nominated to the bishopric of Worcester, being consecrated October 28th of the same year. In 1661 he was one of the principal managers at the Savoy conference between the Episcopal and Presbyterian divines; and the celebrated Richard Baxter observes, "that Bishop Morley was oft there, "but not constantly, and with free and fluent words, with much "earnestness, was the chief speaker of all the bishops." Some time after, he was made dean of the chapel-royal; and, on the death of bishop Duppa in 1662, was translated to the see of Winchester; which when the king granted him, he said "that "Dr. Morley would never be the richer for it." This saying was fully verified; for, besides his great expenses in building and repairing the palace at Winchester, he laid out much more than the supplies given by parliament, in the act empowering him to lease out Waltham-park, and the scite of Winchester-house, in Southwark; for he spent 8000*l.* and upwards in repairing Farnham Castle, and above 4000*l.* in purchasing Winchester-house at Chelsea, to annex to his see. As he enjoyed great affluence, he spent the remainder of his days in acts of beneficence and charity. Among other instances of it, he gave 100*l.* a year to Christ church, for the public use of that college; and founded in Pembroke College three scholarships for the Isle of Jersey, and two for Guernsey, of 10*l.* *per annum* each. He also gave, at several times, above 1800*l.* to the church of St. Paul's, in London; and bequeathed in his will 1000*l.* for the purchasing of 50*l.* a year, out of which he gave 20*l.* *per annum* for an augmentation of the vicarage of Farnham, in Surrey; 20*l.* *per annum* for an augmentation of maintenance to the two parish churches of Guildford, in Surrey; and the remaining ten pounds to the vicarage of of Horseywell, in the same county.

Having enjoyed an honourable ease and quiet for many years, and by temperance and regular exercise attained the good old age of 86, he died at Farnham Castle, October 29, 1684, and was buried in Winchester cathedral. Dr. Calamy allows that he was a moderate, orthodox man; and gives several instances of his kindness to the dissenters. He was, besides, a man of unshaken loyalty, and a faithful son of the Church of England under all her sufferings.

An account of the labours of the Missionaries in South-Carolina, sent by the Society for propagating the Gospel in foreign parts; from Humphreys's account of the society.

[Continued from p. 13.]

THE Society sent the Reverend Mr. *Maule*, missionary to Carolina in 1707; he arrived there the same year; he was not appointed to any particular place, but it was left to the Governor and Council to fix him where they should judge he could be most useful. Upon his arrival there, he met with a very favourable reception at Charleston, from the Governor and other gentlemen of the Province. He was soon after fixed in St. John's Parish, on the western branch of Cooper river; it is a pleasant and healthful part of the country, and the planters there were generally good, sober, and teachable people; but settled at a great distance from each other, in scattered plantations. He was the first clergyman of the Church of England that resided there for any considerable time. Upon his preaching at his first coming, to a good number of churchmen, he had several Independents and Anabaptists who came to hear him, and behaved themselves very devoutly and attentively, during the whole time of divine service. He took a great deal of pains in the discharge of his duty, and upon account of the distance between the settlements, was obliged to ride very often, which was exceeding fatiguing (especially during the sultry season in that country) as well as expensive to him. The good people were sensible of this difficulty he underwent in travelling, and to ease him as much as they could, did, without his knowledge, raise among themselves 25 pounds Carolina mo-

ney, and bought a horse, and other accoutrements, and made him a present of them. Upon his first settling here, the English had no church to perform divine worship in, but about 10 French families had built them a small church, and their minister, Mr. Tuilliard, offered Mr. Maule the use of his church, which he accepted, and preached often there; and such of the French as understood English, came to hear him. At other times, he preached up and down among the plantations, as the houses lay most convenient for the people to meet at. In the year 1706, an act of Assembly had passed there for building 8 churches in 8 parishes, and 333 pounds Carolina money was allotted for each: At length, about the year 1710, the English began to build a church, and this sum was expended now in building one in St. John's parish. All the outside was not finished till 1711. However, Mr. Maule resolved to begin to make use of it, though there was no conveniency of seats or pulpit, or other furniture. Soon after Colonel Broughton, a worthy gentleman and serious Christian, coming to reside in that parish, he very generously adorned the church, made a communion-table, railed in the chancel, made a pulpit, reading desk, and some pews; all with cedar.

This good man's labours were attended with success, the people regularly came to divine service, and many frequented the sacrament; and the whole body of them were influenced to lead more orderly and Christian lives. Among other causes of their religious improvement, he mentions that the books which the society distributed among the people, by their missionaries, had a very good effect; and proved very instrumental in removing a great many prejudices out of the minds of some, and in making the whole people in general, more inquisitive about their spiritual concernment. Particularly, the Common Prayer Books which he had dispersed among the people, had influenced many to come to church; and Dr. Beveridge's sermon of the excellency and usefulness of the Common Prayer, which he distributed with the Common Prayer Books, was of great service.

Thus he continued diligent in all parts of his duty, till the fatal Indian war broke out, in the year 1715, at which time all his parishioners were driven from their plantations. In this calamity he did not forsake them, but retired with them to a

garrison, whither they fled for safety ; and continued for above four months to perform all the offices of his function ; he baptized their children, visited their sick and wounded, and buried their dead, preached every Lord's Day, and read prayers twice every day in the week. The duty was much above his strength, especially as performed in a numerous crowd, confined in a small compass of ground, and in very sultry weather too. However, he underwent it with cheerfulness, " considering (as " he expresses himself) that having hitherto lived among them " in their prosperity, I could not, in conscience, desert them " in times of danger and distress, that so I might learn them, " by example as well as doctrine, to submit with cheerfulness " to the will of God." Thus he persevered till the war grew less dangerous, and the people returned to their plantations. But this fatigue threw him into a bloody flux, through which, after many relapses, he died, very much lamented by all the country ; and to express his hearty wishes to the society's designs, he made them, by his last will, residuary legatees, from which they received above 600 pounds Carolina money.

The Reverend Mr. Moses Clerk was appointed by the society to succeed Mr. Maule ; he arrived in Carolina in 1720, but a few months after, died. The church wardens and vestry petitioned the society for another missionary, and the Reverend Mr. Bryan Hunt was sent over ; but he was not successful in his mission : his contentious behaviour gave great offence to many of the parishioners ; and in the year 1728, after many differences and contests, he left his parish, and returned to England. The society immediately after, in the year 1729, appointed the Reverend Mr. Daniel Dwight missionary to this parish.

The society received requests from the people of St. Bartholomew's parish for a missionary, and the Reverend Mr. Osborn was sent thither. He arrived in 1713, and was the first minister of the Church of England, that had settled there. His cure proved very difficult, for the parish was about 30 miles long from north to south, and 40 from east to west ; there were about 120 families in it, at his first coming ; the people were spread at great distances, in scattered plantations, over all this large tract of land ; which made the fatigue and labour of serving his cure very great. He was obliged, for

the people's conveniency, to officiate at five different places, some of them 20 miles distant from the place of his abode. He acquainted the society, the people were very ready to be taught and instructed in the Christian faith, that soon after his being fixed among them, he had baptized above 70, many of them grown persons; at first they had some scruples about receiving the sacrament, but he began to remove them by private conferences. He continued very diligent in his duty, and was much respected by his parishioners. But in the year 1715, the unhappy Indian war broke out; the savages destroyed all the plantations in his parish, and also those of St. Helen's, in Port-Royal Island. The people abandoned the place entirely; their houses and plantations were spoiled and burnt. The Indians made so sudden an irruption into these parts, that they were within less than three miles of Mr. Osborn's house, before they were discovered; he just had notice to make a difficult escape to Charleston, abandoning all that he had to the savages; where soon after he died, with the general character of an honest and useful man. This parish hath not yet recovered from the ravages of the Indians; many of the people did not return to their settlements; the society therefore have not fixed a Missionary here; but some of the ministers of other parishes, have occasionally officiated among those who returned to their plantations.

The parish of St. Helen's, in Port-Royal Island, agreed, in the year 1712, to have a minister resident among them. They were acquainted with, and had a good esteem for the Reverend Mr. Guy, then assistant to the Reverend Mr. Johnson, the Rector of Charleston; they proceeded to elect him for their minister, according to the laws of this province; after having first obtained the consent of the Reverend Mr. Johnson, the bishop of London's commissary, then at Charleston. Presently after they wrote to the bishop of London, and to the society, an account of this election. They represented in their letters, that they were the most remote parish in the country, and not well settled as yet; that since their first fixing there, they never had a minister resident; and therefore prayed the society, in compassion to their great wants, to allow Mr. Guy a salary. Mr. Guy was then in deacon's orders only; he returned to England in the year 1713, and received priest's

orders; and the society appointed him missionary there. He arrived in Carolina soon after, and acquainted the society, that he had entered upon his cure. This parish was very large and extensive, for the whole nation of the Yammosee Indians was included in it. Mr. Guy was very diligent in the discharge of all parts of his ministerial office; he instructed and baptized several grown persons, besides the younger children. Though there had been formerly some Anabaptist and Presbyterian teachers here, yet at his arrival, the people had no teacher of any persuasion, and lived all without using any kind of public divine worship. Notwithstanding which, they were well disposed; and for their greater conveniency, Mr. Guy performed divine service in some of the parishioners' houses, sometimes in one part of the parish, sometimes in another, that all the people, at times, might have an opportunity of coming to divine worship. Mr. Guy wrote to the society, that he met with many favours from his parishioners, and that they behaved, both publicly and privately, very obligingly and kindly to him. But in the year 1715, both he and all his parish, narrowly and very providentially escaped being cut off by the Indians. The Yammosees inhabiting part of that parish, rose suddenly and fell on the English. If there had not been a ship lying in the river, on board of which the English got, and so escaped to Charleston, they would have been all utterly destroyed by the savages. Some few who did not make a timely escape on board, fell into the Indians' hands, and were massacred.

Having mentioned before this Indian war, and since I shall be obliged to take notice of it again, as a calamity which not only very much stopped the progress of the gospel in those parts, but very greatly threatened the civil state of that country, I shall give the reader here some short account of it. In the year 1715, the Indians adjoining to this colony, all round from the borders of Fort St. Augustine to Cape-Fear, had formed a conspiracy to extirpate the white people. This war broke out the week before Easter. The parish of St. Helen's had some apprehensions of a rising among the adjoining Indians, called the Yammosees. On Wednesday before Easter, Captain Nairn, agent among the Indians, went, with some others, to them, desiring to know the reason of their uneasiness, that

if any injury had been done them, they might have satisfaction made them. The Indians pretended to be well content, and not to have any designs against the English; Mr. Nairn therefore, and the other traders, continued in the Pocotaligat-Town, one of the chief of the Yammosee nations. At night they went to sleep in the Round-house, with the King and chief War-Captains, in seeming perfect friendship; but next morning, at break of day, they were all killed with a volley of shot, excepting one man and a boy, who providentially escaped (the man much wounded) to Port-Royal, and gave notice of the rising of the Indians to the inhabitants of St. Helen's. Upon this short warning, a ship happening to be in the river, a great number of the inhabitants, about 300 souls, made their escape on board her to Charleston, and among the rest, Mr. Guy, the society's missionary; having abandoned all their effects to the savages: some few families fell into their hands, who were barbarously tortured and murdered.

The Indians had divided themselves into two parties; one fell upon Port-Royal, the other upon St. Bartholomew's parish; about 100 Christians fell into their hands, the rest fled, among which, the Reverend Mr. Osborn, the society's missionary there. The women and children, with some of the best of their effects, were conveyed to Charleston; most of the houses and heavy goods in the parish were burnt or spoiled. The Yammosees gave the first stroke in this war, but were presently joined by the Appellachee Indians. On the north side of the province, the English had, at first, some hopes in the faithfulness of the Calabaws and Creek Indians; but they soon after declared for the Yammosees.

Upon news of this rising, the Governor (the Honourable Charles Craven, Esq.) with all expedition, raised the forces in Colleton county, and with what assistance more could be got presently, put himself at their head, and marched directly to the Indians, and the week after Easter came up with them, and attacked them at the head of the river Cambahee; and, after a sharp engagement, put them to flight, and stopped all farther incursions on that side.

In the mean time, on the other northern side, the savages made an inroad as far as a plantation of Mr. John Herne, distant 30 miles from Goos creek; and treacherously killed that

gentleman, after he had (upon their pretending peace) presented them with provisions. Upon news of this disaster, a worthy gentleman, Captain Thomas Barker, was sent thither with 90 men on horseback; but by the treachery of an Indian whom he trusted, fell into an ambuscade, in some thick woods, which they must necessarily pass. The Indians fired upon them from behind trees and bushes. The English dismounted, and attacked the savages, and repulsed them; but having lost their brave commanding officer, Mr. Barker, and being themselves in some disorder, made their retreat. Upon this advantage, the Indians came farther on towards Goos creek, at news of which, the whole parish of Goos creek became deserted, except two fortified plantations; and the Reverend Dr. Le Jeau, the society's missionary there, fled to Charleston.

These northern Indians being a body of near 400 men, after attacking a small fort in vain, made proposals of peace, which the garrison unwarily hearkening to, admitted several of them into the fort, which they surprized and cut to pieces the garrison, consisting of 70 white people and 40 blacks; a very few escaped. After this they advanced farther; but, on the 13th of June, Mr. Chicken, the Captain of the Goos creek company, met and attacked them, and, after a long action, defeated them, and secured the province on that side from farther ravages.

The society received these calamitous relations from Carolina with much concern, both on account of the distress of the inhabitants and of their missionaries. They thought it incumbent on them to do something towards the relief of the latter, who were sent by them to those places. Accordingly a letter was wrote to all the missionaries, acquainting them, how sensible the society was of the hardships they underwent, and that they had agreed to give half a year's salary to each of them as a gratuity, for their present assistance. That this bounty might be paid them with all speed, a letter was wrote by the same conveyance to Colonel Rhet, a worthy gentleman in that country, desiring him, on the account of the society, to pay each of their missionaries and school-masters half a year's salary; and in case the other clergy of the colony, who were not missionaries, should be in great straits upon account of this public calamity, he should also pay each of them a sum, not exceeding 30 pounds sterling; which the society presented

them towards their support; and that he might draw upon their treasurer for all such sums paid. Colonel Rhet was pleased very kindly to pay all the missionaries who applied to him, the money the society had directed; and also to the Reverend Mr. Lapierre, and Mr. Richburg, two French ministers, who were not employed by the society, 30 pounds each; they were both just preparing to quit the country, on account of their great want, but were prevented by so seasonable a relief through the society's bounty.

Having given the reader this short relation of the Indian war, which brought so much confusion on the religious as well as civil state of this growing colony, I shall now resume the first subject, and continue on the account of the labours of the missionaries, in each parish. The inhabitants of the parish of St. Helen's, in Port-Royal Island, before mentioned, had been all drove from their settlements by the Yammoosees; but upon the suppressing of the Indian ravages, the people returned to their plantations. They were encouraged to do so, the sooner, because Port-Royal Island had a very capacious and safe harbour, and was likely to become a place of great trade, as being a commodious station for shipping, and the country around affording plenty of all provisions. Here are now computed to be above 70 families. They obtained a considerable sum of money from the government there, towards building a church, to which, several worthy gentlemen added contributions, and in the year 1724, built a small church, a neat brick building, in length, from the west end to the chancel, 40 feet, and in breadth 30; the chancel is 10 feet square: The communion-table, pulpit, desk, and some pews, are made of cedar. There was a pressing occasion for having a church here, because the inhabitants of this parish live at a great distance from each other, and the nearest of them at least 40 miles distant from any other parish church. The people, when they began to build their church, requested the society to send them a missionary. The Reverend Mr. Lewis Jones was appointed hither in the year 1725. He hath behaved himself worthily in the discharge of all the duties of his mission, and instructed several grown persons in the Christian faith, and admitted them to baptism. He continues still here.

The Reverend Mr. Hasell was sent to the parish of St.

Thomas in 1709. He had been formerly employed by the society, as catechist in Charleston; which office he discharged with diligence. The first church built here, (now used for a chapel of ease) was called Pomkinhill church, from a rising hill of that name, on which it was built; it is situate near the river side, made of cypress wood, 30 foot square, erected about the year 1703, at the charge of the neighbourhood, and by the particular assistance of Sir Nathaniel Johnson. But the parish church of St. Thomas was built of brick, situate on a neck of land, on the north-west of Wandoe river, and south-west of Cooper river, in pursuance of an act of Assembly made in 1706. The foundation of this church was laid in 1707, and the building finished the next year; Mr. Hasell was the first minister of this church, elected by virtue of the above mentioned act. There are in this parish upwards of 600 acres of glebe land, 200 of which adjoin to the church, and 420 to the chapel of ease. There is as yet no parsonage house built in this parish, but the money allowed by the Assembly for that use, is laid out at interest, till it shall rise to a sufficient sum to build one. There were, in the year 1713, about 120 families in this parish, including the settlements in Orange quarter; but now the inhabitants are computed to amount to 565 whites, 950 Negroes, 60 Indian slaves, and 20 free Negroes, in all near 1600 souls. Mr. Hasell had very good success in his ministry, was respected and loved by his parishioners, and a great many persons of unsettled principles were induced to hold a firm faith. A great many young persons, descended of Dissenters of various tenets, conformed to the Church of England, and several young men of French parentage in Orange Quarter, who understood English, constantly attended his church. The books the society sent to be distributed by him were of great use, especially the Common Prayer Books, given to the younger people of the French, and to Dissenters' children. Mr. Hasell continues still in this mission, with a very advantageous character.

The district of Orange Quarter is a French settlement, but in the first division of the country into parishes, was part of St. Thomas's parish; few of the people attended service in the English church for want of the language. The major part of them usually met together in a small church of their own,

where they generally made a pretty full congregation, when they had a French minister amongst them ; they were poor, and unable to support their minister, and made application to the Assembly of the province, to be made a parish, and to have some public allowance for a minister Episcopally ordained, who should use the liturgy of the Church of England, and preach to them in French. Accordingly, they were incorporated by the name of the parish of St. Dennis, till such time as they should understand English. They have now a pretty good church built about the time St. Thomas's was, and never had but one minister, Mr. Lapierre.

In the year 1705, the Reverend Mr. Dun was sent to St. Paul's parish in Colleton county. A small but convenient brick church was erected, about the year 1708, in length 35, in breadth 25 feet, situate on the head of Stono river, about 20 miles distant from Charleston to the southward. It is built on a piece of land given by Mr. Edmund Bellinger, a gentleman of that parish ; and a narrow piece of land near the church, containing about 71 acres, was laid out for a glebe. A little, but commodious dwelling-house of brick, was built for the minister, with an out-kitchen, and some necessary timber buildings ; but this house, and the other out-buildings, were burnt in the Indian war. Mr. Dun wrote word that he found the common people very ignorant, and was obliged to stay some time to instruct them before he could properly administer the sacraments. He did not continue long there, and Mr. Mateland succeeded him, about the year 1708, but died not long after. The Reverend Mr. William Tredwell Bull was appointed missionary there in 1712. He demeaned himself with prudence and civility, and was so diligent in all parts of his pastoral care, that the church considerably increased ; and the flourishing condition of it at present is much owing to his labours. In the year 1721, the vestry laid a petition before the General Assembly, setting forth, " That the number of the
" inhabitants and of the members of the Church of England
" was so much increased, that their parish church was too little
" for them, and that for want of room, some were forced to stand
" without the door, and others hang at the windows ; and that
" having agreed among themselves upon the necessary enlarge-
" ment, they found it would cost considerably more than 1000

"pounds when completed, with such decency as becomes the house of God: That they were willing to contribute to their utmost, though many of them had been great sufferers in the Indian war, and scarce able to build their own houses destroyed in that war." The General Assembly very generously allowed 500*l.* and the people very liberally and cheerfully subscribed 1000*l.* more, Carolina money; with which they made a very neat and regular additional building to their church. Mr. Bull continued till the year 1723, very successful in the discharge of the duties of his function, and happy in having the love and esteem of his parishioners. He was obliged to return to England on account of some family affairs, and having resolved to continue here, was, in consideration of his services to the church abroad, promoted to a benefice here in England. In the year 1724, the society sent the Reverend Mr. David Standish, missionary to this parish; he entered upon the duties of his function with diligence, and behaved himself so as to gain the esteem and love of his parishioners. His congregation increased, and several grown persons desired and received baptism. He extended his labours to other places, where there was no minister; particularly in Edisto Island, where a large number of Churchmen and Anabaptists used to meet him. The people of his parish made an additional building to their church, and were so much satisfied with their minister, that in the year 1727 they purchased a glebe for him, of 400 acres of land, joining to the church, and very pleasantly situated on a large river, about 20 miles distant from Charleston, with a house upon it, and some other necessary buildings. Mr. Standish continued diligent in all parts of his office, till the year 1728, in which he died.

The inhabitants of Christ church parish had not a missionary sent to them until the year 1711. However, that the people might not be left destitute of having divine worship celebrated, the reverend the clergy neighbouring to this parish, Mr. Commissary Johnson, Mr. Maule, Mr. Hasell, missionaries from the society, and the Reverend Mr. Lapierre, gave each a sermon monthly at this church, until the society appointed the Reverend Mr. Gilbert Jones their missionary there. The foundation of Christ church was laid in 1707, and the public allowance of 333*l.* was expended, but the building

not completed in 1712, when Mr. Jones came to this parish. Upon his being elected rector of this church, the parishioners petitioned the General Assembly for a further sum toward finishing their church; 200l. more was given, and the parish raised among themselves about 67 pounds more, with which they finished their church, bought 100 acres of land for a glebe, and built a convenient house and kitchen at four miles distance from the church. Mr. Jones sat about the duties of his function, with great diligence and earnestness; and as the people had been long without a resident minister, there were many grown children and persons of age baptized. He persuaded them to bring their children for baptism, and soon after his being settled there, received into the church 136 children, besides seven grown persons, though the number of housekeepers then was but 105. He used also great pains to persuade the masters and mistresses to assist in having their slaves instructed in the Christian faith; but found this good work lay under difficulties as yet insuperable. He wrote thus concerning this matter, *Though labouring in vain be very discouraging, yet (by the help of God) I will not cease my labours, and if I shall gain but one proselyte, shall not think much of all my pains.* He was not only very laborious in his cure, but out of a kind regard to the poverty of his parishioners, occasioned by the Indian war, he declined taking any contributions from them, lest some unsettled persons might think their religion too dear, and therefore forsake it. He contracted several fits of sickness by his constant application, and so impaired his constitution, that he was obliged to ask leave from the society to come to England: the society consented, and he returned home in 1721, and continued here in England.

The society sent the Reverend Mr. Pownal in his room: he arrived there in November, 1722. He acquainted, about two years after, that the number of his parishioners was 470 free-born, and that there were but few dissenters among them; but there were above 700 slaves, some of which understood the English tongue, but very few knew any thing of God or religion. The people were very sober and industrious; he had a full congregation, and above thirty communicants, and had baptized several grown persons. Not long after, having some affairs in England, which required his presence, he re-

turned from his parish, and continued here. This parish is at present without a missionary, but the society have agreed to send one in a little time.

The church of St. Andrew's is situate about 13 miles distant from Charleston, on the south side of Ashley river ; the parish extends about 21 miles in length, and seven in breadth, and contains about 180 families. The Reverend Mr. Wood was the first minister they had ; a very deserving man, as Mr. Chief Justice Trott acquainted the society : He entered upon this cure in the year 1707, but died soon after : the parish was long vacant. The Reverend Mr. Taylor was appointed missionary there, in the year 1711 ; but there arose some contentious disputes at first, and afterwards an unhappy distaste between him and his parishioners, that he was desirous to be removed. He accordingly removed to North-Carolina, with the society's permission, in 1717. About this time the Reverend Mr. Guy, who, after the desolation of his parish (St. Helen's, Port-Royal) in the Indian war, had been sent missionary to Naragansett, in New-England, returned, upon account of his health, to Carolina, and was soon after settled at St. Andrew's instead of Mr. Taylor. He made amends by his prudence and courteous demeanor, for the disobliging conduct of his predecessor. His former behaviour had gained him the general esteem of the people in the country. The vestry of this church therefore, upon his arrival, invited him to settle with them. As he had no parish, he accepted of their very kind offer ; and the society allowed of his being fixed there, upon the vestry's request, joined to his own. He continued to perform his ministerial office with good diligence and success. This church was built of brick, about 40 feet long, and 25 broad ; there was a burying place contiguous to it of about three acres. A small boarded parsonage-house was built, about a mile distant from the church, and 26 acres of glebe land bought for the minister ; but there hath been since made an addition of 60 acres of good land to this glebe, about the year 1727. Mr. Guy was not only careful in his own cure, but extended his labours to some other places remote, where he preached, administered the sacrament, and baptized several children, and some grown persons. He had such audiences generally at the house where he preached, that the people finding it too little to hold them,

began to raise a subscription for building a church. The parish church, in the year 1722, became too small to hold the congregation: The people therefore agreed to enlarge it, and presently subscribed 500 pounds. The commissioners appointed by the vestry, agreed with workmen, and prepared materials for building; and the General Assembly of the Province, the more to encourage them to go on, ordered the public receiver to pay out of the Treasury, the sum of 400*l*. because the subscription money of the parish was not sufficient to defray the charges. The church is now enlarged, is in the form of a cross, begun in the year 1723, and since carried on by the contributions of the parishioners; it is 40 feet long, and 52 feet broad, with a handsome chancel 12 feet long, and 24 feet wide, built of good brick, and the roof of cypress wood; the roof of the old part was likewise pulled down, and built of cypress, well arched, ceiled, and plastered, as is the new part: The church is adorned and beautified with neat cedar pews, a large east end window, and two others, one, on each side of the communion-table, with more on each side of the body of the church, all neatly arched, and well glazed. A decent font is to be placed on a pedestal three steps high in a semicircle, at the entrance of the church, and a gallery is designed to be forthwith built at the west end, for those people who have no pews. Mr. Guy persuaded several persons who were neglectful of the offices of the church, to a more regular behaviour, and baptized many grown persons; and as the number of his hearers considerably increased, so also did the number of the constant communicants.

(To be continued.)

For the Churchman's Magazine.

[*The following has been transmitted to us for publication by an anonymous correspondent.*]

On Religious Discussion, in a Dialogue between a Churchman and his Friend.

Friend. WELL, Sir, what do you think of the present controversy subsisting between the Episcopalians and Presbyterians relative to the government of the Christian church?

Churchman. I think, if well conducted, it will be of very great service to the cause of truth.

Friend. But dont you think that controversies on subjects of religion have always been prejudicial to its interests, and destructive to that charity which should be cherished among us as disciples of Jesus Christ?

Churchman. I know that this is a very popular objection, and as it is generally represented, in appearance very plausible, but certainly very erroneous. It originates, as I conceive, from mistaken notions of the purpose of controversy and of the true nature and disposition of charity. The golden rule of charity, as given by our Saviour, is "to do unto others, as we would that others should do unto us." Nothing indeed can be plainer than this. Have I then, from prejudices of education, or from some other cause, incautiously adopted very dangerous principles? Suppose I am a Socinian, a Quaker, or a Deist. Could any person confer on me a greater blessing, than by prudent means to convince me of my error, and lead me to the sacred light of truth? If I were a sincere lover of truth, would I not esteem this act of charity of more value than any earthly blessing he could bestow? And seeing we derive so large a share of our knowledge from others with whom we associate, would it not be a sacred obligation of reason and charity, that my brother should thus labour for my conversion? And is it not moreover probable, that if some friendly hand should not interpose to tear the film of delusion from my eyes, it would remain through life? Is this then doing unto my brother as I would wish him to do unto me? And if at any time I fail in this duty, I fail in the exercise of

that *charity* so strictly enjoined by the Gospel. Suppose then that thus *actuated* by a sense of this duty, I, on some prudent occasion, attempt to correct the errors of my brother ; would not this unavoidably lead us into a dispute ? Is it natural to suppose, that he would give up, without contradiction, opinions, to which he was strongly attached ? Is it not reasonable to suppose that he would state his objections, endeavour to refute my arguments, and convince me of the correctness of his sentiments ? And what, I beseech you, would you term this but *religious controversy* ? We are then reduced to this *dilemma*, either we must neglect at all times the exercise of one of the most incumbent duties of Christian charity, viz. to endeavour to convert our brother from the error of his way, or we must sometimes engage in religious controversy. You may object indeed, that though this *private* method is justifiable, yet the evils arise principally from these controversies when made *public*. But you should consider, that public controversy is supported by the same reasons which support private, with the addition however of others peculiar to itself. For in this case, there is much less room for equivocation, evasion, and subterfuge ; the benefits likewise, which in the former case, are confined to one or two persons, have here a wide spread, and sometimes extend their influence to a very great number. Public controversies, then, my friend, on subjects of religion, arguing from the reason of the thing itself, are sometimes unavoidable, and are strongly enforced by their own propriety. But have we not likewise great authorities from scripture to sanction them ? The frequent disputations of our blessed Lord and Master with the obstinate Jews are familiar to every Christian. Similar in this respect was the conduct of that great pattern of Christian perfection, St. Paul. Whenever an occasion presented itself, he never failed, though at the hazard of his life, to defend the Christian faith. At Athens, by a zealous disputation, he encountered the detestable errors of both Jews and Gentiles, and at Ephesus likewise “ he went into the synagogue, I spake boldly for the space of three months, *disputing* and persuading the things concerning the kingdom “ of God.” Nay, my friend, a resolute and zealous determination to defend the truth against every innovation of error, is enjoined by St. Jude as a positive duty. “ It was needful for

"me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints,"—the original word here rendered; "*earnestly contend*," is very expressive: it alludes to the exercises in the Olympic games, and signifies to contend with our whole force.—It is not, Sir, because I think this an agreeable duty, that I so warmly recommend it; no, gladly would the pious benevolent mind choose for itself the tranquil path of life were it always consistent with duty to its Maker. "For was a disciple of the Holy Jesus," says the amiable bishop Horne, "permitted to carve his own lot, and to choose his employment in the world, he would doubtless wish to pass his days, without strife and contention, in the pleasing task of contemplating the love, and setting forth the praises of his divine Lord and Master. But this, continues he, is a felicity reserved for us in a better world, and shall be given to them for whom it is prepared, when the church shall pass out of her *militant* into her *triumphant* state." It is because I deem it an indispensable duty, that I so strongly enforce it; and for a minister who is placed as a watchman to guard the walls of Zion, when he sees those sacred enclosures broken down by the assaults of error, it is nothing less than *criminal* to hold his peace.

Friend. But are not public controversies sometimes abused? Do we not sometimes see the most malevolent passions excited? Are they not sometimes attended with the most uncharitable bitterness and acrimony? And is not this abuse more than a counterbalance to the benefit which they produce?

Churchman. I own indeed that this is sometimes the case; but it has ever been esteemed an unfair method of reasoning, to argue from the *abuse* of a thing good in itself, against its *use*; for what good thing indeed has not at some time or other been abused? Would it be fair to argue that because the art of printing has sometimes been prostituted to base purposes, that it should therefore be discontinued? that because military weapons have sometimes assisted the assassin in his base designs, that therefore it is improper to make them? that because the Bible has been forced to sanction the dreams of a lunatic, that therefore Christians should not read it? or that because the pulpit has often been the place of fomenting *discord*, anarchy and *rebellion*, that therefore it should be torn down? With all my

heart, Sir, I unite with you to reprobate that controversy which originates from the corrupt passions of the human heart, which is made the occasion to display personal talents and acquirements, and in which victory more than truth is the object of strife: But while I deprecate this, I must ever esteem *controversy*, when originating from a proper and rational spirit of inquiry, directed by a proper love of truth—I must ever esteem this kind of controversy of infinite importance to the cause of truth, and essential in some measure to its very existence in the world; it then becomes the crucible, in which the gold is purified from its alloy—the seive in which the wheat is separated from the chaff.

Friend. But admitting your arguments conclusive in favour of religious controversy; yet is this contention to be excited at every petty difference? Are Christians to be eternally at variance on subjects of no importance, on things that are not essential to Christianity, and which, whether we adopt one side or the other, is of little or no consequence to our religion? and among this class of disputations, I freely confess I rank the present controversy relative to the original Apostolic draft of the primitive church.

Churchman. Permit me, Sir, in the first place, before I proceed to answer this objection, respectfully to ask you whether you have ever *examined* the subject on which you so positively decide?

Friend. I have ever esteemed it of no importance, and my contempt for the subject has led me to conclude, that to read what has been written on the question, would be a needless waste of time. This forms my excuse for having neglected it altogether.

Churchman. Let me tell you, my friend, that it was probably this previous contempt of the subject, without examination, that influenced the younger Pliny, Tacitus, and other celebrated heathens not to embrace Christianity. As this subject is of very great importance, I would particularly entreat your attention, and is a general remark of writers on the evidences of Christianity, that the fact that men of such talents as Boyle, Bacon, Newton, Locke, Johnson, Beattie, Sir William Jones, and a host of others embraced it, after the most patient investigation of the subject, if it should not operate as an evidence of

its truth, should at least be a reason that we should very seriously *examine* it before we decide against it.

Precisely the same method of reasoning may be applied to *Episcopacy*. That such men as *Hooker, Hall, Andrews, Sanderson, Taylor, Potter, Wake, Hammond, Leslie, Wilson, Horne, Jones*, and *Horsley*; that men of such talents and learning should believe diocesan Episcopacy to be the original apostolic mould of the primitive church—if this should not be an argument that we should implicitly believe it upon their testimony alone, it should at least be a very powerful reason that we should seriously investigate the subject, and devote to its examination that impartial attention which it demands. It follows, therefore, that this previous contempt of a subject without examination, which is nevertheless deemed important by men of great talents, is a *vice of the mind*, which we should by every means in our power labour to correct. Paley, in his *Evidences of Christianity*, has some remarks on this subject, which are very pertinent. I will read them :

In answering an objection frequently made by infidels, that many of the learned heathens rejected Christianity, he says, “The infidelity of the Gentile world, and that more especially of men of rank and learning in it, is resolvable into a principle, which, in my judgment, will account for the inefficacy of any argument or any evidence whatever, viz. *contempt prior to examination* ;” and, “we may from hence remark, how little reliance can be placed upon the most accurate judgments, in subjects which they are pleased to despise ; and which, of course, they from the first consider as unworthy to be inquired into.”

“That this contempt, prior to examination, is an *intellectual vice*, from which the greatest faculties of mind are not free.”

Can any thing indeed, Sir, be an expression of greater pride of sentiment than thus hastily to pronounce a subject trifling which was thought of so much importance by such men as these before mentioned ; for is it not in effect declaring, when we make this hasty decision, that we ourselves have more correct notions of a subject, which, forsooth, we have never examined, than those eminent men who have so thoroughly investigated it ? Is it not in effect saying, that they were all men of very weak understanding, nay, *downright fools*, to represent a subject as so very important, which is in our opinion

so very trifling? No, Sir, not until you have attentively examined the subject, considered the arguments that have been urged to support the contending claims, and made your decision after this rational investigation; not until you have done all this, are you prepared to give a correct opinion. Let it be remembered, my friend, that the question involves the very existence of the Christian church. It must surely then be of some importance to know whether Episcopacy be one of the modifications of the "*man of sin*," as our Presbyterian brethren would fain persuade us. If, as is confessed on all hands, Jesus Christ has established a "*visible church*;" communion with which is his positive injunction, it must surely be of some importance to ascertain which is that church, and who are its regularly commissioned ministers. To this subject then we invite the fairest and most candid discussion. The more truth is tried in the fire of controversy, the freer will she be from corruption. The more light you pour upon her, the clearer will you perceive her. Let then that system over which rests the shades of uncertainty and doubt, retire from the blaze of public discussion, and hide its deformity beneath the mantle of a popular and spurious charity. We are *willing* and *anxious* to bring *Episcopacy* to the fiery ordeal. If her opponents will convince us by reasons that should influence a rational man, that it is "*unscriptural and anti-christian*," we will immediately abandon it to its fall. And as men influenced by a purer charity than that which confounds the distinctions of truth and error, we claim the same candour from our opponents. We wish the convert to Episcopacy to proceed upon no partial prejudiced system; we wish him, nay, we urge him, to read what has been written on both sides; let him learn from the ablest advocates of Presbyterian parity its firmest arguments, and then let him compare them with those in favour of Episcopacy; and if he possesses a candid, unprejudiced mind, we are willing to rest our pretensions upon the issue.

For the Churchman's Magazine.

A Comparison of the Controversy between the Calvinists and the Armenians, with the rest of Holy Scripture.

[Continued from p. 42.]

4. Of Grace.

IN discussing the point, it is again necessary to distinguish between what is held by the litigants in common, and the matter on which they divide. That there is an agency of the Holy Spirit on the human mind, is believed, as well by the Arminian as by the Calvinist. But the latter, while he acknowledges a grace given to all and not competent to salvation, contends for an effectual grace, applied to the predestinate alone; and accomplishing its object with an energy that is sovereign and irresistible. The Arminian knows of no saving grace, besides that given to all; which he considers as persuasive and to be resisted.

On the present point, the Arminian does not fail to remark, and he is in no danger of contradiction—that the more obvious sense of scripture is with him: its contents being generally spoken of, as interesting alike to all. And he argues from this, that if, in contrariety to offers explicitly made, and which every man may read or hear, there be a reserve, the effect of which, relatively to himself, he cannot know; there ought at least to be very luminous evidence of an invisible hand, thus subducting what a visible and open hand has the appearance of bestowing: If indeed any evidence can be competent to the conviction of the contrariety supposed; for the impossibility of this he is not backward to affirm.

The opinion of the Arminians is that which will be here maintained. But to state all the passages of scripture which they think applicable to their purpose, would be to transcribe a great part of the sacred volume. For they contend, that there is not an admonition, an exhortation, a reproof, a precept, a promise, or a threatening, but what is predicated on the truth of their opinion; and, independently on it, would be either deception or mockery: Deception, if the

party interested were informed of the apparent benefit, but kept in ignorance of the drawback ; and mockery if, as is supposed in the instance at issue, both the offer and the restraint are made known to him, in the same heavenly message.

In addition however to this general consideration, there are express texts of Scripture: And the first class of them to be here mentioned are those which, in the very defining of the evangelical mission, recognize the general interest existing in it. It has been remarked under another head, that the very word "Gospel" is the same with "good news." To whom? it may be asked. Certainly to all those to whom it has been authoritatively declared. And who are they? It is defined in all such passages as that in St. Luke xxiv. 47; where our Saviour, after his death, instructed his disciples, that "Repentance and remission of sins should be preached among all nations, beginning at Jerusalem;" and that in St. Mark xiii. 10; where before his death, he told them "the Gospel must first be published among all nations." It is unnecessary to guard here against the criticism alleged on another point; intended to limit the description of all nations, to some of every nation; not only because it would destroy the whole spirit of the mission, but because the said criticism is not even applied in the present instance: the acknowledgment being made, that the Gospel is indeed to be preached to all; while it is contended, that the end of this, to all except the elect, is to render their damnation just.

The next class of authorities are express calls given in Scripture, but given—it is alleged on the other side, ineffectually. Thus, when to the call in the 14th chapter of St. Luke, there were excuses made; of one, that "he had bought a farm and must needs go and see it," of another, that "he had bought five yokes of oxen and must go to prove them;" and of another, that he "had married a wife and therefore could not come;" they are all of them considered as bidden by the Master: as bidden, not, for any thing appearing, under a determination that the offer shall be of no avail. Why does our Lord complain—John v. 40—"Ye will not come unto me that ye might have life?" And why does he mourn over Jerusalem, saying—Matt. xxiii. 37—"How often would I have gathered thy children together, as a hen gathereth her chick-

ens under her wings and ye would not;" if the event were no more—and so declared to those complained of, than what was to be brought about by the resistless power of God?

Even the invitations which imply a corresponding disposition on the part of those invited, as (Matt. xi. 28.) "Come unto me all ye that are weary and heavy laden," have an unfavourable aspect on the opinion, of there being invited those who cannot come. For since they of the said opinion allow, that a man may have much sorrow for sin and a considerable tenderness of mind, directing his view to the consolations of the Gospel, and yet not be under an effectual call; as may appear by his living and dying without reform; it follows, that even present desire can be no evidence to the person conscious of it, that he is of the number of those who have an interest in the promises made to the penitent in scripture.

But what shall we say to those passages, in which resistance is directly affirmed, as likely to happen on the part of man? An instance is in Eph. iv. 30.—"Grieve not the holy Spirit of God?" Be it, as is affirmed, that this is said after the manner of men: Yet surely it is a conceiving of the divine nature, in a similar manner to that in which we conceive of the human. And if so, there must be a resistance, in a measure at least, of the governance of the divine Spirit: And if he may be resisted in a degree and for a time, why not in full and finally? No—it will be said; this is guarded against in the words which follow—"whereby ye are sealed unto the day of redemption." These words are amply explained in the first chapter of this Epistle, ver. 13—"in whom also, after that ye believed, ye were called with the holy Spirit of promise." Here we may perceive, what the sealing was not and what it was. It was not the sealing of an individual for salvation, as a merchant seals a package of goods, for the use to which it is destined—the comparison made on the other side. This could not be; since the sealing is a matter distinct from the believing and subsequent to it. And it amounts to the same thing whether we content ourselves with the common translation; or render the words, as we may—"ye, believing, were sealed, &c." What the sealing was, appears in the expression—"the holy Spirit of promise;" which must be the same called in Luke xxiv. 49, and in Acts i. 11,—“the

promise of the Father:" that is the Holy Ghost, demonstrating his presence by miraculous gifts; first, on the Church of Jerusalem, on the day of pentecost; and afterwards on various Churches, of which that at Ephesus must have been one. The members of this Church, as a body, must have had the seal set on them, designating their vocation to be a branch of the Church; and to enjoy a participation of the inestimable privileges involved in it. In this sense, the foregoing comparison of the sealing of goods will apply as strictly, as if the matter intended had been the sealing of the individuals.

Similar to the expression here commented on, but indeed still stronger, is that in 1 Thes. v. 19—"Quench not the Spirit." It matters not, whether his ordinary or his extraordinary influence be the subject of the precept. If there may be a defeat of his influence in this, more evidently may it be in that. Again, there is a strong passage in Rev. iii. 20—"Behold I stand at the door and knock; if any man hear my voice and open to me, I will come in and sup with him and he with me." It is well remarked by Calvinists and by others on this passage, that it puts off all pretence of any thing being done by the will of man, without the grace of God preventing; that is, going before. But surely it teaches with equal clearness, that compliance or resistance rests with man. That the omnipotence of God can accomplish what he wills, no one is hardy or foolish enough to deny. But whether it will or will not be exerted, according to the condition of the movement of the human will; and whether it may not have been his high pleasure, to establish the system of human affairs, on the principle of the affirmative, is another subject. Such a system is consistent with the proposition laid down before; and is evidently the leading sentiment of the passage under notice.

It will hardly be denied, that the sense of Scripture, here supposed, is the more obvious of the two senses in question; however it may be contended, that the other is the more sure, though recondite. Accordingly, it will now be proper to attend to some leading authorities, which are adduced to this effect.

First then, let it be remarked, that there are held up all the

passages, in which, whatever we may possess of grace is ascribed to God; as that in James i. 17—"Every good gift and every perfect gift is from above and cometh down from the Father of Lights;" that in 1 Cor. xi. 7, "who made thee to differ from another? And what hast thou, that thou didst not receive?" And to go from grace generally, to the most prominent fruit of it (Eph. ii. 8.)—"By grace ye are saved through faith, and that not of yourselves, it is the gift of God." In regard to all such passages, the answer is, that no question is raised, as to who is the author of all good. The difference is, as to the manner in which it is bestowed by him. It would be improper, however, to dismiss the last of the passages mentioned; without noticing the violence offered to grammar, in order to bring it to bear on the question; so as to prove the point of the irresistible grace of God. That faith may be said to be his gift, as well because of its objects, as because of his grace inclining to it, is not denied. And yet, even this is not the sentiment of the passage. The word "it," in the original (*ταυτο*) cannot be made to agree in gender with "faith" (*πιστις*). Its antecedent, therefore, is the whole preceding part of the sentence—the being "saved by grace through faith." It is this which is the gift of God. Neither will there be any inconsistency with the interpretation, in what follows—"not of works," &c.—"for we are his workmanship." Grace was the principle in the divine mind; and workmanship was the grace carried into effect. But there is thus brought into view an expression, thought to be pointedly characteristic of the irresistible grace of God; since what can look more like the effect of mechanical process, than the being a workmanship? And yet, to call so a collective body of Christians, was no more than had been said relative to the community of the Jews, in many places, as in Is. xliii. 1—"Thus saith the Lord, that created thee O Jacob, and he that formed thee O Israel." The polity of each was a divine work; and nothing further is contained in the expression; although it ought to be confessed equally the work of God; whenever the hearts of his people are such, as he is always endeavouring to make them, by the influences of his holy Spirit.

Perhaps there has been no passage oftener quoted, than that

in Acts xvi. 14—"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened; so that she attended to the things that were spoken of Paul." What is there like irresistible grace, in the conversion of the character here introduced? It is said of her, that she "worshipped God;" being probably a proselyte of the gate. Surely the suasive motion of grace, under which she had already lived, is a cause sufficient to account for the effect, of a ready ear given to the Christian doctrine, and to the evidences of the divine commission of those who preached it. In short, this exemplary woman was under the influence of the Spirit of God, before her hearing of the preaching of St. Paul: And therefore nothing here said is to the purpose of the irresistible grace of God, in the conversion of the sinner.

But it is remarked, that there are a whole class of texts, in which Christians are said to be begotten or to be born again; or are compared to a new creation or the like. Of the passages referred to, some are designated by the sense in one and some by the sense in another of the two following points of view: 1st, as expressing the sanctity of the Christian calling, affecting the community of Christians; and in this respect, no stronger language is used, than there had been concerning the former chosen people: to whom are applied expressions, which in the original denote creating and forming; as in the passage from Isaiah above quoted; and evidently designed not individually but collectively. The other point of view, is as exacting renovation of the heart. But there must be repeated a remark before made, on the impropriety of giving to scriptural metaphor an interpretation, that implies a production of new powers; while it is notorious, that the best of saints carry with them out of the world no other faults, and no other capacity of any kind, than such as had been in it; the difference between a state of sin and that of grace being in the objects to which the powers are directed.

But the texts alluded to are thought to derive great weight from those of another description, in which we are said (Eph. ii. 1.) to be "dead in trespasses and sins;" in analogy with which we are called on, (v. 14.) "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." Does

not this very passage show the danger of building doctrine on a strict adherence to the letter of metaphorical discourse? The same persons are asleep in one part of the verse and dead in the other: And in other places, sinners are called on to awake out of sleep; as in Rom. xiii. 11. and in Cor. xv. 34. If by a state of death there be merely intended that in which we should have remained under the fall, in an utter want of preparation for immortality, it is heartily conceded. This is enough for the point, that salvation is of grace; and yet will never show, that the grace is irresistible.

But there remain other texts which speak expressly of the divine agency on the mind; and that, in a manner thought expressive of Omnipotence, exerting itself in the irresistible way in question. This is one of the points, on which the Calvinist is thought to find especial difficulty, in bringing passages which will apply. For this reason, he is induced to heap together texts, which speak of the grace of God in contradistinction from human power, and which his opponent claims as common to both systems; constantly alleging, that the question is not of the grace of God, but of its overbearing influence. Accordingly, it is not here thought necessary, to advert to texts of that description. There are however two texts of another nature, and thought to go directly to the point; one in the Old and the other in the New Testament. The former is in Jeremiah xx. 7—"O Lord, thou art stronger than I and hast prevailed." But let the connection be ascertained. The Prophet had faithfully discharged his commission, but had seen no beneficial effects; and on the contrary much evil to himself, resulting from it; and this had thrown him into despondency. Hence his complaint, in the words in question; the sense of which is, that God had prevailed on him, against his will, to go on his hitherto fruitless errand. The words were surely reprehensible; and still more so were the words immediately preceding them, "thou hast deceived me and I was deceived." The case was this. When the command had been given (ch. i. v. 5.) to go "a prophet to the nations," the designated messenger had answered (v. 6.) "Ah, Lord God, behold I cannot speak, for I am a child." The Lord had replied, (v. 7.) "Say not I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." And then it is

added (v. 8.) "be not thou afraid of their faces, for I am with thee to deliver thee, saith the Lord." Now Jeremiah, on receiving the ill message recorded just before the words in question, apprehends a failure of this promise; and discontentedly reminds his heavenly Master, of his first unwillingness to go on the errand; which, in his own estimation, had been unfruitful. His words, taken without the light thrown on them by the occasion, far from speaking the language of irresistible grace, are in opposition to it. For that doctrine affirms an over-ruling of the will: Whereas here is an over-ruling of the actions, in opposition to the will.

The text from the New Testament is in the 2d ch. v. 12 and 13 of the Epistle to the Philippians—"Wherefore, my beloved, as ye have always obliged, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do, of his good pleasure." In interpreting this text, the Arminian fixes on the first of the verses and remarks, that the improvement of the grace spoken of must depend on human choice and agency; because of the excitement to the "working out of our own salvation." On the contrary, says the Calvinist, we are over-ruled to it, by the resistless grace of God; "who worketh in us to will and to do of his own good pleasure;" that is, sovereign will. On the ground of either construction; if the apparent inconsistency between the two verses should be reconciled, there will remain the circumstance, that the one is represented as containing a reason for the precept in the other: And the pertinency of this does not conspicuously appear, even admitting the truth of the two positions, according to either system. But all the difficulty will be removed, by translating "*eu*" among and "*eudoxia*" "good will" or "benevolence," which will be quite consistent with the meanings of those words. Then the sense will be as follows: The Apostle had commended his Philippian converts for obeying, "not only in his presence, but now much more in his absence:" a circumstance, from which he had probably apprehended a relaxation of their zeal. He then exhorts them to continue in the same good way; still "working out their own salvation with fear and trembling;" because, notwithstanding the want of his

bodily presence, the divine Being was among them as much as ever, in the ministry of the word and in the influences of his spirit; moving them, of his benevolence, both to will and to do.

It is altogether unreasonable, when there are adduced, as applicable to the present point, the passages which speak of mighty operations of the Holy Spirit; clearly appearing from the connection to be intended of a miraculous agency, discernable by sense. Thus when it is said (Eph. i. 9.) "according to the working of his mighty power;" the same power is immediately afterwards described, as illustrating itself in the resurrection of Christ. So when we read (Gal. ii. 5.) "He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;" the mighty working must have been what appeared in "the demonstration of power," on which the apostolic pre-eminence was established. And no doubt, the like is the sense in Col. i. 29—"his word, which worketh in me mightily."

In regard to passages speaking of the operations of divine grace; there are none which wear the appearance of representing it to be irresistible, any more than will equally give occasion to apply other passages which relate to the operations of satan, to prove that resistless also. For instance, some are spoken of, as being "led captive by him at his will." (2 Tim. ii. 26.) So, we read of "the spirit that now worketh in the children of disobedience (Eph. ii. 2.) It is true, we are instructed—"resist the devil and he will flee from you." But as a counterpart to this, we have—"quench not the spirit" and "grieve not the spirit." So that there is no ground in the language of Scripture, to believe one irresistible, any more than the other. And yet it is to be supposed, that no intelligent Christian conceives of this, as applicable to the enemy of all goodness.

Although therefore it is a divine truth, and ever to be kept in view, both for caution and for consolation, that there is an influence of the Spirit of God on the hearts of men; yet it is to be considered of as suasive; and not over-ruling and irresistible. The contrary hypothesis supposes man a mere machine; and prevents his being a subject either of punishment or of reward. Not only so, it seems eminently derogatory to Almighty God, by representing him as proffering

benefits, which he is determined never to bestow; and which the party, to whom the offer is made, is under an invincible necessity of rejecting. For however we may be cautioned, against admitting the voice of reason in the things of God; yet, as was shown in another place, Calvinists and Arminians alike appeal to its testimony, when it suits their respective purposes; the former declaring, that such and such a matter cannot be ascribed to God, because contrary to our natural apprehensions of his attributes; and the latter only differing from them, in ranking among such matters an apparent offer, accompanied by an actual though concealed refusal.*

The Calvinist is sensible of the pressure of the difficulty above referred to; but adheres to his system, because of a double difficulty of another nature; that of limiting the sovereign grace of God and of administering fuel to the flame of human arrogance and pride.

But how do those consequences follow? The question is not concerning what sovereign grace can do, but what it does under an instituted economy. Perhaps, the obedience to be produced by such an economy is the only preparation for the enjoyment

* From what has fallen under the notice of the author of these remarks, he has been led to suppose it frequent in persons educated in the belief of Calvinism, when they begin to make serious inquiry in religion, to be sensible of a painful pressure on their minds, from the weight of its peculiar tenets. Many instances of this sort have displayed themselves openly to the world. But it is here thought and in part known, that the retired instances of it are much more frequent. The opinion is strengthened by a passage in the 12th of Dr. Wither- spoon's Lectures; in which he tells his students in divinity—"It will be perhaps hard or impossible for you to enter into this at once, as I confess it was to me in early life." On this account the present writer asks the question; whether, if it be impossible to find an instance in the gospel age, or even for the first 400 years afterwards, of an individual's declaring perplexity or distress of mind, on the subject now in view—and this is here confidently believed to be the fact—the frequent existence of such a state of mind be not in itself a proof, that the ground of the difficulty has been introduced into theology, since the days which have been referred to?

No doubt, the distress thus occasioned has its weight with many Calvinistic divines, in the determination formed by them of not making the doctrines of their theory, the subjects of indiscriminate instruction. In this, however, their judgment is very different from that of the learned president above mentioned; who, in his farewell sermon at Paisley, speaking of the duty of declaring all the truths of God without exception, and after faulting various descriptions of preachers who were deficient in this particular, goes on as follows—"But of all others, the most wonderful set of men are these, who are for concealing some of the truths of God, lest they should be abused. The sovereignty of God, his eternal purpose and the freeness of his grace, are often passed by, and on this ridiculous pretence. I would despise the wisdom of such persons: It is arrogance: It is impiety." Under the idea of the freeness of grace, the preacher certainly understood that property of it, which is called irresistible.

of himself. Perhaps, on that account, he has endowed the will with this self-moving principle ; which must be as much his gift, as any other bestowed by him ; and seems comprehended in the idea of that image of himself, in which we are said to have been created. The necessarian scheme, indeed, strikes as much at such a property of man in innocency, as in man fallen. But not so the scheme properly Calvinistic ; for this supposes it to have been possessed by him, between the creation and the fall. How does one of those, more than the other, limit the sovereign grace of God ? It may be answered, that fallen man, impelled by his appetites and his passions, would spread confusion through the world. Not at all ; while there is the prescience and the superintending providence of God ; the former anticipating all the designs of the human heart, and the latter over-ruling them to an accomplishment of the purposes of his own unerring mind.

As for pride, there would seem, in the subject, still less ground for this. What ! shall man be proud, because, although affectionately invited to obedience by his Creator, he has it in his power to perpetuate his rebellion ; the alternative being appointed for wise purposes ; and among others, that of rendering inexcusable an obstinate rejection of the offered mercy ? but it may be said, that, on the system here advocated, it rests with man to make use of the grace of God, or not : And Calvin has pronounced (B. ii. ch. 2. sect. 1.)—" And the most minute thing cannot be arrogated to him (man) without the effect, that the honour of God is taken from him ; and he (man) himself falls by a rash confidence." Now were it so, that man in his present state, as in Paradise, according to the acknowledgment of Calvin, were possessed of full power to keep all the laws of God ; it would be in him no cause of pride, because he might still be asked—" What hast thou but that thou didst receive ?" But the fact is not so ; and he should know this ; in order that he may have recourse to the grace ; without which he can do nothing. But if, while he looks to that grace and to that only, he should suppose that his Creator has put in his power either to reject or to improve it ; the alternative does not seem to intrench either on the honour due to God, or on the humility which becomes man.

(To be continued.)

For the Churchman's Magazine.

Original Correspondence between some of the most eminent Clergy of the Church of England, and others, and the Rev. Dr. Samuel Johnson, first President of King's (now Columbia) College. The letters will be published in chronological order.

[Continued from p. 18.]

Letter from Lieut. Gov. Colden to Dr. Johnson,

REV. SIR,

December 20, 1752.

I Some time since received your book which Mr. Nicholls told me you was pleased to send me. Since that time my thoughts happened, by several incidents, to be so much engaged, that I could not write to you in the manner I inclined to do, and they continued so when I sent you the Principles of Action in Matter about ten days, or a fortnight since. I had at that time just received three copies of it from England, and had only time to run it cursorily over to correct the most obvious errors in the press, which happen to be numerous. I know we (you and I) differ in the fundamentals of that essay, and for that reason I expect from you the strongest arguments that can be brought against it, and, therefore, if I am under an error, you are the most capable to set me right, and I assure you that I have that esteem of your judgment, that I unwillingly differ from you. Pray then, Sir, let me have your objections to these principles, with that freedom that ought always to subsist in philosophical inquiries. In the sixth page of your Noetica, you say our perceptions cannot be produced in our minds *without a cause* (so far we agree) *or which is the same thing by any imagined, unintelligent, inert, or unactive cause.* I likewise agree that an unactive cause, and no cause are synonymous; but I am not convinced that intelligence is an essential concomitant to all action; for then I could not conceive the action of a mill without supposing it endowed with intelligence. You seem likewise to think that the words *inert* and *unactive* are synonymous. Sir Isaac Newton was certainly of a different

opinion, as appears by the third definition in the beginning of his *Principia*. We certainly can have no conception of force or power devoid of all kind of action. Now Sir, these are fundamental differences; one of us must be under a very great mistake, and if you incline to write with the same freedom, that I incline to think on these subjects, I hope we shall not continue long of a different opinion. Inert, in common discourse, is often synonymous to unactive; but I take it in the sense that philosophers of late use the word *inertia*. I shall say nothing more on these matters of speculation, that I may pass to a subject of more immediate concern.

It gave me a great deal of pleasure, when Mr. De Lancey resolved to send his children to you for their education, as I am confident they will thereby imbibe principles which will be of the greatest use to themselves, and to their neighbours in whatever course of life they shall afterwards take to. I am under little concern as to their learning languages, or as to their skill in what may be called the learned sciences; but I am earnestly desirous that they have the true principles of good manners early implanted in their minds, to have their affections always moved by universal benevolence, and to have a true sense of honour, wherein it really consists. It is from you that I hope they will receive these great advantages, of which they will find the benefit in every station of life, and on all emergencies or turns of fortune. These I beg you will again and again explain to them, and never cease to inculcate it upon their minds. As it is not determined what course of life any of them shall pursue, it may be best to instruct them in such parts of learning as will be of use in every station. I think knowledge in geography, as useful as any other part for these purposes, especially the modern geography, with an account of the present state of the kingdoms and republics in Europe, and of the great monarchies in other parts of the world.

Peter, in a letter he wrote to me from West-Chester, tells me that he inclines to study divinity, and to fit himself for that study with you. I shall be far from diverting these thoughts, because he may be as useful in that way as in any, and the more so that few of any distinguished families in America apply themselves to the Church. His applying to it may (if

others follow his example) prevent a contempt of the character, which otherwise may in time be produced. For this reason I do not doubt but the Bishops in England will think it for the interest of the Church to encourage any young gentlemen in America who shall turn their thoughts that way, from worthy principles.

I had thoughts of writing to my grand-children, but I have said all to you that I had in my thoughts to write to them, and, therefore, if you think proper, you may communicate it to them, and remember me affectionately to them, and tell them that we are all in health. I hope to hear often from you. Mr. Nicholls will take care of your letters.

I am, affectionately, Sir,

Your most humble servant,

CADWALLADER COLDEN.

Dr. Berkeley, Son of Bishop Berkeley, to Dr. Johnson.

REV. SIR, *Christ Church, Oct. 16, 1753.*

WITH inexpressible sorrow I repeat the dismal account (for I suppose you have heard it before) of my dearest and ever honoured father's removal to the enjoyment of eternal rewards, which happened suddenly, and without the least previous notice or pain, on Sunday evening, January 14th, as he was sitting with my mother, sister, and myself; and although all possible means were instantly used, no symptoms of life ever appeared after, nor could the physicians assign any cause for his death, as they were certain that it was not an apoplexy. He had made his will at Cloyne a few days before he left it, (which he did in the middle of August) and has very wisely left us all entirely under the care and in the power of the best of mothers. He arrived at Oxford on the 25th of August, and had received great benefit from the change of air, and, by God's blessing, on tar water, insomuch, that for some years he had not been in better health than he was the instant before he left us. He had been indeed much out of order the whole summer at Cloyne, which prevented his coming over with me

in May, 1752. His remains are interred in the cathedral of Christ Church, and next week a monument to his memory will be erected, with an inscription by Dr. Markham, a student of this college. A few days after this greatest of human misfortunes befel us, I received from Cloyne your letter to my dearest father; but his agent there has not yet got an opportunity of sending me the book mentioned in it, but the Bishop of Oxford has been so good as to send it to me, and you must give me leave to say that (except those wrote by him to whom this was dedicated) I never read any with equal pleasure, and the more so as it shows that a person so very capable and willing to spread his philosophy, understands it so thoroughly. This little book contains and teaches the wisdom of ages and numberless volumes, and I entreat you would accept my hearty thanks for the honour you have done my dearest parent in choosing him for its patron, and also for the improvement I have met with in it.

It is now high time that I should apologize for the liberty I have taken, and which nothing should have encouraged me to but the great friendship that subsisted between you and him whose image is ever fresh before me, and whose memory shall ever be most dear to me. I have inherited his high esteem for you, Sir, and this will, I hope, plead my excuse for giving you this trouble. My mother, who remembers you with the truest regard, desires me to assure you of her most sincere services. Your countryman, my brother, has been for near two years abroad, in the south of France, for his health, which has been very bad ever since a violent fever which he had some years ago. He is now, I thank God, much better, and is lately returned to Dublin, from whence we expect him here next summer. Not knowing any other way of conveyance, I have taken the liberty of enclosing this to Dr. Bearcroft, the secretary of your society (of which I have the honour to be a member), to forward it. If ever you can think of any thing in which I can render you the least service, I assure you that nothing will more highly oblige me than receiving any commands from one whom I so honour and esteem, and to whom I am a most dutiful and faithful humble servant.

GEO. BERKELEY.

Dr. Berriman to Dr. Johnson.

DEAR SIR,

Feb. 7, 1754.

I HAD the pleasure of yours by Mr. Smith,* but have as yet had but little of that gentleman's company. I once called at his lodgings, and found him at home; but having no time to stay there, he promised to favour me with a visit, which promise he has not yet fulfilled: however, I hope he will do it hereafter, as I understood by him he intended to continue some time in England before he returned to your parts.

Dr. Bearcroft is made master of the charter house, but still holds his place as secretary to the society. There has been some talk of Capt. Thomlinson for treasurer. Perhaps I may let you know more about it before I seal up this letter.

Mr. Pollen is appointed missionary to Rhode-Island: he is a worthy clergyman, and esteemed a good scholar; he was contemporary at Christ Church College, Oxon, with your friend Dr. Burton, who is now Vice-Provost of Eton College. I would beg leave to recommend him to your favourable notice, and that you would advise and assist him in any case that may need your helping hand. He is a traveller, and has seen the world, and has been lately employed in an Episcopal Chapel at Glasgow, but never was in your parts; and, being quite a stranger to such a kind of settlement, may often have occasion to consult you, who are so much known, and so well esteemed by all around you.

We have had such bad accounts of poor Mr. Checkley, that we fear the next news will bring an account of his death. I thank God I am rather the better for the change of my situation, and at this time in tolerable good health: but I must never expect to get free from my old companions, the cough and shortness of breath; but, God be praised, they are not by many degrees so bad with me as with many others; and I ought to be very thankful for the long intervals I have, and the health and strength afforded me to attend my duty in the Church. I quitted my lecture at Aldermary, at Lady-day

* Afterwards Dr. Smith, Provost of the College of Philadelphia.

last, and have done scarce any duty in the Church but supplying my own pulpit or desk on Sunday mornings, since midsummer. I find my strength somewhat decayed, and my eyes begin to wax dim (though I make no use of spectacles) and I have this day completed my grand climacteric.

Feb. 15. The choice of a treasurer came on at the anniversary meeting of the society in the vestry, at Bow Church. Mr. Pearson (recommended by the Bishops) was elected, and no body named in opposition to him. I am,

Affectionately yours,

J. BERRIMAN.

P. S. Bishop Gooch, of Ely, is dead, and Bishop Mawson, of Chichester, succeeds him. Dr. Ashburnham, Dean of Chichester, succeeds Bishop Mawson.

Bishop Secker to Dr. Johnson.

Deanry of St. Paul's, March 19, 1754.

GOOD DR. JOHNSON,

I SHOULD have returned you my hearty thanks before now, if extraordinary business had not put it partly out of my power and partly out of my thoughts, for your favours by Mr. Smith.* He is indeed a very ingenious and able, and seems a very well disposed young man. And if he had pursued his intention of residing a while at Oxford, I should have hoped for more of his company and acquaintance. Nor would he, I think, have failed to see more fully, what I flatter myself he is convinced of without it, that our universities do not deserve the sentence which is passed on them by the author whom he cites, and whose words he adopts in page 84 of his *General Idea of the College of Mirania*. He assures me they are effaced in almost all the copies. I wish they had not been printed, or that the leaf had been cancelled. But the many valuable things which there are in that performance, and in

* Afterwards Dr. Smith, Provost of the College of Philadelphia.

the papers which he published at New-York, will atone for this blemish with all candid persons. And there seems a fair prospect of his doing great service in the place where he is going to settle. I am particularly obliged to you for sending me your book, of which I made a very acceptable present to the late excellent Bishop of Cloyne's son, a most serious, sensible, and prudent young man. I have now lately received from Mr. Smith another copy of it, printed here, and have read several parts of it, and all with much pleasure. You have taken very proper care to keep those who do not enter into all the philosophy of the good and great man, from being shocked at it; and you have explained and recommended just reasoning, virtue and religion, so as to make them not only well understood, but ardently loved. Would to God there were any present hopes of executing what the concluding piece unanswerably proves to be harmless, useful, and requisite. But we have done all we can here in vain; and must wait for more favorable times, which I think it will contribute not a little to bring on, if the ministers of our church in America, by friendly converse with the principal dissenters, can satisfy them, that nothing more is intended or desired, than that our Church may enjoy the full benefit of its own institutions, as all others do: for so long as they are uneasy and remonstrate, regard will be paid to them and their friends here by our ministers of state. And yet it will be a hard matter for you to prevent their being uneasy, while they find you gaining ground upon them. That so much of the money of the society was employed in supporting Episcopal Congregations amongst them, was industriously made an argument against the late collection. And though, God be thanked, the collection hath notwithstanding proved a very good one, yet unless we be cautious on that head, we shall have farther clamour, and one knows not what the effect of it may be. Our friends in America will furnish us, I hope, from time to time, with all such facts, books, observations and reasonings, as may enable us the better to defend our common cause.

I am, with great regard and esteem, Sir,

Your loving brother, and humble servant,

THO. OXFORD.

*The Lord's Prayer explained in a Devotional Form, altered
from Bishop Kenn.*

Father.

GLORY be to thee, O Jesus, who hast taught us to whom to direct our Prayers, to God only,^a since he only is Omniscient to know, and All-sufficient to succour us in all our necessities.

Glory be to thee, who hast taught us, for whose sake only we can hope to be heard, even for thy own, O blessed Jesus; for it is through thy alone mediation^b that we sinners call God *Father*, or have access to his throne.

Glory be to thee, O beloved Jesus, who, in teaching us to call God *Father*, hast taught us to pray with the affections of a child, with reverential love, and reliance on the paternal care, and benignity, and love of our heavenly Father.^c

Our Father.

Glory be to thee, O Lord, who, in teaching me to call God *Our Father*, hast taught me not to confine my charity to myself, but to pray also with the affections of a brother, and to enlarge it,^d to all mankind, who are children by creation, to all Christians, who are children by adoption, of the same heavenly Father. O give me that brotherly kindness to them all, that I may beg the same blessings for them as for myself, and earnestly pray, that they may all share with me in thy fatherly love.

Which art in Heaven.

Glory be to thee, O thou beloved of the Father, who, in teaching us to pray to *our Father in heaven*, hast taught me the infinite distance between God and us, and to pray with the humility of a suppliant,^e with that awe that becomes a frail creature, a miserable sinner, before his Creator, and his Judge.

^a Psalm lxxv. 2.

^b John xvi. 23. Ephes. i. 6. ii. 18.

^c Isaiah lxiii. 13, 16. Luke xi. 13. Mal. i. 6. ^d Ephes. iv. 6. 1 Pet. iii. 8.

^e Eccles. v. 1. Heb. xii. 28, 29.

O Father Almighty, though thou fillest all places, yet thy glory is most manifested in heaven, and there thy majesty does most illustriously dwell, and to thy throne there^f are we to lift up our hearts when we pray : O let my soul fly up to thee, when I pray, in heavenly thoughts, and desires, and love : O let me favour nothing of the earth, whenever I treat with thee in heaven !

Glory be to thee, O gracious Lord, who, in the petitions of thy most divine prayer, hast taught us for what we are to pray ; for all blessings, temporal and eternal ; for all things lawful *and according to thy will.*^g

Glory be to thee, O Jesus, who in ranking the petitions for spiritual blessings first, hast taught us to seek heaven in the first place.^h Grant, Lord, that I may always beg thy blessings in their due order, that I may pray for blessings spiritual with holy violence,ⁱ with importunity, and resolution not to be denied, as being the proper ingredients of thy love, and absolutely necessary to my eternal welfare,^k and for temporal, with indifference and resignation to thy will, since I may love thee, and be eternally happy without them.

Hallowed be thy Name.

O Lord God, may thy name,^l thy own glorious and amiable self, have love and honour separate, and incommunicable. May thy infinite goodness and greatness be for ever, by all men, and all angels, confessed, and admired, and adored, and magnified,^m both in private and public, in our hearts, our mouths, and our lives.

All creatures share in thy goodness,ⁿ O God : O let all creatures help us to glorify thy name.

O may every thing, that hath breath, praise the Lord !

Thy Kingdom come.

O thou King of kings, may thy kingdom of grace^o the church militant, the Catholic seminary of divine love, come to its utmost evangelical perfection in this life.

^f Psalm xi. 4. Isaiah lvii. 15.

^g 1 John v. 14, 15.

^h Mat. vi. 33.

ⁱ Mat. xi. 12.

^k Gen. xxxii. 26.

^l Psalm viii. 1, 9. exi. 9.

^m Psalm cxlviii.

ⁿ Psalm cxlv. 9, 10.

^o Luke i. 32. Mat. iii. 2. Col. i. 15.

O may thy gospel, Lord, be daily propagated, unbelieving nations converted,^p and the number of thy saints augmented.

Grant, O' Lord God, that thy true religion, thy word, thy conveyances of grace, all the holy institutions, laws and governors, fixed by thee in thy spiritual kingdom,^q may be loved, and honoured, and obeyed ; and, that thy faithful subjects may be protected against all the malice of wicked men, or the powers of darkness.^r

O my God, let it be thy good pleasure to put a period to sin and misery, to infirmity and death ; to complete the number of thine elect, and to hasten thy kingdom of glory,^s that I, and all that wait for thy salvation, may, in the church triumphant, eternally love and glorify thee.

Thy Will be done on Earth, as it is in Heaven.

O my God, thy will, and thy commands, are most holy, just, and good,^t and condescending to our weakness, and by no means grievous.^u O give me grace conscientiously to observe them.

Thy blessed Angels, O Lord, always behold thy face in heaven ;^v they have the beatific vision of thy incomparable amiableness ; they cannot but unalterably choose thee ; they must needs, to the utmost of their capacity, praise and love thee ; they cannot possibly offend thee ;^w they ever perfectly obey thee, and are always upon the wing at thy command.

Lord, give me grace, in imitation of the blessed Spirits above, to set thee always before me ; O fix my serious contemplation on thee. Ravish my soul with a lively sense of thy infinite amiableness ; O vouchsafe me one short glimpse of thy goodness. O may I once taste and see how gracious thou art,^x that all things besides thee may be tasteless to me ; that my desires may always fly up towards thee ; that I may render thee love, and praise, and obedience, pure and cheerful, constant and zealous, universal and uniform, like that the holy angels render thee in heaven.

^p Isaiah ii. 2, 3.

^s 2 Peter i. 11.

^w Psalm ciii. 20.

^q John xviii. 36.

^t Rom. vii. 12.

^x Psalm xxxiv. 8.

^r 1 Peter iii. 13. Mat. xii. 28, 29.

^u 1 John v.

^v Mat. xviii. 10.

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Give us this Day our daily Bread.

Glory be to thee, O heavenly Benefactor, who openest thy hand, and fillest all things living with plenteousness.^y

O let it be thy good pleasure to give me, and all that wait on thy beneficent love, our food in due season; give us bread, and all that is comprehended by it, health, food, raiment, and all the necessities of life.

Give us, O heavenly Father, daily bread, nothing to gratify our luxury, but such a competence,^z as thy divine wisdom sees fittest for us.

Give us, O bountiful Creator, daily bread this day; teach us to live without covetous anxiety for to-morrow, with a fiducial dependence on thy fatherly goodness, and to be content and thankful for the present portion,^a thy love has indulged us.

O merciful Lord, give us our bread, that which is our own bread, by honest labour,^b or a lawful title; and grant, that we may never eat the bread of idleness or of deceit.

Do thou, Lord, give us our bread; for unless thou givest it, we cannot have it; and together with our bread give us thy blessing,^c otherwise our very bread will not nourish us.

Above all, O Lord God, give us the bread of life, the bread that came down from heaven, the body and blood of thy most blessed Son, to feed our souls to life eternal.

Blessed Jesus, O that it might be my meat, as it was thine, to do the will of thy heavenly Father.^d

And forgive us our trespasses, as we forgive them that trespass against us.

For thine own infinite mercy's sake, and for the merits of the Son of thy love, forgive me, and all penitent sinners, our trespasses, our sins, known or secret, of omission or commission, which are the vast debts^e we owe to thy vindictive justice.

Forgive us, O Lord, as we forgive all them, even our great-

^y Psalm cxlv. 16. ^z Prov. xxx. 8, 9. ^a 1 Tim. iv. 4. vi. 6. ¹ Peter v. 7.
^b Gen. iii. 19. ^d John iv. 34.
^c Eccles. v. 19. ^e Mic. vi. 14.
^e Mat. vi. 12. Luke xi. 4.

est enemies, that trespass against us, their trespasses, which are infinitely inconsiderable in comparison of our trespasses against thee.

Glory be to thee, O Lord, who, to teach us charity, hast made our forgiveness of others the condition of obtaining thine.

O easy, O gracious condition of pardon! Who would not forgive his brother a few pence in this life, to have ten thousand talents^f forgiven in the next!

O let my love, Lord, learn from thine, not only to forgive my enemies, but to be zealous also to do them good.

And lead us not into Temptation.

O Lord God, thou seest how our ghostly enemies, the world, the flesh, and the devil, are every moment soliciting, inticing, alluring, or tempting us to evil: O be merciful to us, save and help, and deliver us.

Thou seest, O my God, how infirm I am, and how ready my own deceitful heart is^g to surrender itself to the tempter; and I know, that satan cannot tempt me without thy permission:^h O lead me not, if it be thy good pleasure, suffer me not to fall into violent or lasting temptations, that may endanger my perseverance.

I know, O heavenly Father, that to be tempted is no sin, for thy own beloved Son, God incarnate, was temptedⁱ to the most horrid of all sins, to fall down and worship the very devil; I know, Lord, the sin lies in yielding to the temptation.

O my God, if thou, for trial of my love, lead me into any great temptation, and let me continue under it, thy will, Lord, be done, not mine:^k O let thy paternal tenderness limit and control the tempter: O let thy all-sufficient grace restrain my consent, and keep me always on my guard, watching and praying, and let me at last be more than conqueror.

I am content, Lord, to be tried and assaulted, so I be not wicked, though it be grievous for those that love thee, to be tempted to offend thee.

^f Mat. xviii. 22, 24, 28. ^g Jer. xvii. 19. ^h Mat. viii. 31. ⁱ Mat. iv. 1, 9.
^k 1 Cor. x. 13. 1 Pet. v. 8. 2 Cor. xii. 7, 9. James iv. 7.

^l 1 John ii. xlvii. 2, 7.

But deliver us from Evil.

O Father of mercy, if thou thinkest fit to lead me into temptation, deliver me from the evil to which I am tempted: deliver me from the evil of sin, and the evil of punishment, from the evil one,^l from the evil world,^m and from my own evil heart,ⁿ and from all suggestions to evil; for all that is evil is most hateful to thee, who art infinite goodness, and most destructive of thy love. And therefore, from all that is evil, O Almighty Lord, defend me.

For thine is the Kingdom, and the Power and the Glory, for ever and ever.

I adore and love thee, O Jesus, who, by concluding this prayer with a doxology, hast taught us, that the right end of our prayers should be the glory of God, that we should be ever careful to mix praise with our prayers, and to be as zealous to give thanks for what we receive,^o as to pray for what we want.

To thee, O Lord God, do we pray, on thee only we rely and depend for acceptance, to thee only we offer up our praises; for thine is the kingdom,^p and sovereign right to dispose of all things; thine is the power^q Almighty, to relieve and bless us; thine is the glory. All the communications of thy goodness, as they flow from thee, return to thee again in sacrifices of love, of praise and adoration.

Amen.

For the sake, O heavenly Father, of thy beloved,^r in whom all thy promises are Amen, and who is himself the Amen, the faithful and the true witness of thy love to us. Hear me, and pardon my wanderings and coldness, and help me to sum up and enforce my whole prayer; all my own wants, and all the wants of those I pray for, in a hearty, and fervent, and comprehensive Amen.

^l 1 John ii. 14. ^m Gal. i. 4. ⁿ Heb. iii. 12. ^o Phil. iv. 6. Neh. ix. 5, 6. ^p Psal. xlvii. 2, 7. ^q Psal. cxxxv. 6. ^r Psal. xevi. 7, 8. ^s 2 Cor. i. Rev. iii. 14.

[The number of the *Quarterly Review* for November last contains a masterly delineation of the character and tendency of Methodism. Parts of this delineation, we think, may usefully occupy the pages of the *Magazine*. The design of the reviewers, and the manner in which they have prosecuted it, are explained by themselves. "In examining the institutions and the tendency of Methodism, we have brought forward no false and libellous accusations; nor have we assailed it with scurrilous buffoonry. With the same sincerity we have endeavoured to point out its good and its evil, and have been careful not to exasperate, however we may fail to convince."

We were somewhat surprised that in enumerating the evils of Methodism, the reviewers have only slightly glanced at its dangerous quality of schism. So sensible was Wesley himself of the danger of this sin, that he always joined in communion with the church of England, and never presumed, until the unfortunate period of his commissioning bishops for America, to convey the ministerial authority. And to this day we believe some of the Methodist preachers in England, act only as exhorters, and do not administer the sacraments; for which they refer their people to the Episcopal clergy. On this subject a late distinguished prelate of the English church observed*—"The great crime and folly of the Methodists consist not so much in heterodoxy as fanaticism; not in perverse doctrine, but rather in a perverse zeal for the propagation of the truth; which is the pretence for that irregular ministry which is exercised by their teachers, encouraged by the leaders of the sect, and greedily followed by the people." And the remedy which he prescribes for this evil is, that "the laity should be taught with what hazard to himself the private Christian officiously meddles in the preacher's office;" and that "they should be instructed in the nature of the church, and of the necessity of a ministry of divine institution."

We would also venture to express our regret that the reviewers have not in their usual masterly manner, more fully pointed out the means by which the "good of Methodism may be at-

* Bishop Horsely's charge to his clergy, when bishop of St. David's, 1790.

tained without the evil which alloys it." As the most powerful mean of counteracting the Methodist preachers, it was the advice of Archbishop Secker, that besides the faithful discharge of every part of pastoral duty, "the clergy should inculcate with the more correctness the truths which border on their errors."]

"IT is neither by insulting the Methodists, nor by calumniating them, that their progress can be impeded, or the mischievous consequences of their errors counteracted. The fact is certain, that no system, or set of opinions could ever become widely prevalent, unless it were in some point well and wisely adapted to human nature. When the tree flourishes, it is a sure indication that the soil and climate are congenial. Let us endeavour to explain the cause of the success of Methodism, to show the enemies of the sect wherein its wisdom consists, to point out its errors to its adherents, and to examine whether the good may not be attainable without the evil which alloys it.

"The majority of the English, as of every other people, follow the religion of the country, because they have been bred up in it, conform to it because they have been told it is true, and never think of questioning its truth, nor of requiring any other reason for their belief. For the purposes of the state this is sufficient; their names are to be found in the parish registers, many of them regularly go to church themselves, and those who do not, send their wives and children there. Such a religion, however, produces little effect upon their lives, and their moral conduct depends upon the circumstances in which they are placed, and the temper of the times, not upon any principles, moral or religious; the want of these is generally supplied, as far as it can, by manners, and a sense of honour. Flagrant crimes are rarely committed, because public opinion, as well as law, is against them, and because, however prone our nature may be to sin, it yet retains so much of original goodness, (having been made in the image of its Maker,) that the human heart abhors them also; and every atrocious offence (except when the heart is perverted by savage life, long habits of wickedness, or some detestable principle of faith) is instinctively regarded as something shocking and unnatural. But that with regard to those vices which bring with them no immediate, palpable, and

apparent evil, the majority of men feel themselves under very little restraint, is a fact of which the streets of every town, and the ale-houses of every village furnish daily and nightly proofs. The belief of immortality is inherent in us, but it has little effect upon our actions.

“In England, therefore, because manners supply the only general rule of life, the lower you descend in society, the worse are the morals of the people; for the populace, when collected together in large towns, or in manufactories, or in mining countries, lose the simple and natural feeling which characterizes an uncorrupted peasantry, and acquire nothing in its stead. It is almost exclusively by the lowest class that fragrant crimes are committed in this kingdom, whereas in other parts of the world, where the difference of education in different ranks is less, and the people retain their agricultural or pastoral habits, the worst offences are usually perpetrated by the privileged orders. Now, excellent as the church establishment of England is, the influence of the clergy over the people is materially less than it was in former days. There was a time when the disposition of youth, and their moral and intellectual character were considered before they were destined to the church. In many instances this is still the case—it is to be hoped in most;—but that in many instances it is otherwise, must be notorious to any person who looks back upon his own contemporaries at the University, and recollects those among them who were destined to the altar. It must be admitted, therefore, that the reason why the influence of the clergy has diminished is thus, to a certain degree, explained. Let it not be supposed, that in thus saying, we are depreciating the Church of England at a time when it boasts the learning and piety of so many of its members—when Barrington, at Durham, vies in the munificence of his charitable foundations with the most splendid of his predecessors, and when Burgess, at St. David’s, performs all the duties of his apostolic function with a zeal worthy of the best ages of Christianity.

“Other and more powerful causes are to be found in the changes of society. In graver times the clergyman was truly the pastor of his flock, and it was considered both as his privilege and his duty to be the friend and adviser of those who were intrusted to his spiritual care; but the nature of this con-

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nection has been in great measure altered by modern manners. There is a prevailing disposition to defraud the priest of his due; it has been considerably increased by the outcry which the farming gentlemen have raised against tythes: almost every new incumbent is now involved in some disputes with his parishioners upon this score, and litigation and mutual ill-will take place of that affectionate attachment on one side, and that affectionate respect on the other, without which no good can be produced. Even where this cause of evil does not exist, the clergyman is far more frequently considered as an agreeable neighbour, as one who is expected to join the hounds, and take his place at the whist-table, than as the trusted friend of the family. That he should be the confessor, is by no means necessary; but it was certainly intended by the fathers of our church that he should be something more than an acquaintance. The alteration of manners has produced another effect. In villages, the Rector is from education and habits of life so much above his parishioners, that they regard him rather as the gentleman than the priest: the curate on the other hand, is reduced by his necessities so nearly to a level with them, that he is not sufficiently respected to be useful. In large towns, and in the populous parishes of mining or manufacturing districts, it is almost impossible that the populace should derive any other benefit from their clergy than what they may find at church.

“ Here then the Methodists step in, and when once they obtain a hearing among the poor they seldom fail to succeed. Besides the itinerant preachers from whom the members of their hierarchy are chosen, they have also their local preachers, who have this great advantage over the established clergy, that from their habits and breeding they can be familiar with the lowest of their hearers. They derive a far more important one from the manner in which they address themselves to the conscience, and the imagination, and all the mainsprings of the human mind. The corruption of the will, the necessity of redemption, and the all-sufficiency of grace, are the powerful themes upon which they harangue, how incoherently no matter, nor in how base or mean a strain—but earnestly, and passionately, and for ever recurring to the same topic. They never dream of confuting the sophistry of atheism, (indeed they have not learning enough for it,) nor of convincing man that he has a soul, nor of prov-

ing to him that there will be a future state of retribution; they call upon his conscience, well knowing that in the existence of conscience all this is implied and demonstrated. They do not attempt to establish the truth of Christianity, by deductions of historical evidence, building up belief upon books; for if it rested upon no other foundation than this, they say, the great majority of Christians would never be able to assign a reason for the faith that is in them. The doctrine which they preach is that of a perpetual revelation vouchsafed to all who seek it; an inward light breaking upon the soul with not less irresistible conviction than flashed upon Paul from heaven. These are the tenets which they enforce with a burning and a fiery zeal, early in the morning before the journeyman goes to his daily work, and late at evening after he has returned from it. They appeal to the heart and conscience to bear testimony to the truth of what they preach; they pour forth glowing descriptions of death, and hell, and judgment: and when they have thus heated and terrified the imagination, the bodily feelings which they excite are confounded with the impulses of the Spirit. Such they represent them, and such they believe them to be. This indeed is a pitiable delusion, and perilous in its consequences; but the truths which they inculcate sink deep, and when they succeed in impressing upon their people a sense of the weakness of human nature, they teach them also where its strength consists.

“The immediate temporal advantages which people of the lower class feel as soon as they enter the society, must be numbered among the most efficient causes of its rapid and continual increase. All idle and pernicious habits, all ferocious and cruel sports, all useless expenses are proscribed; the convert finds a stimulus at the meeting not less powerful than what he formerly sought at the ale-house, but it brings with it no morning head-ache and no after-reckoning; his pride is gratified in the consequence which he obtains by being an acknowledged member of a community, and the habits of regularity, industry and frugality which are enforced upon him, bring with them so certainly their own reward, that worldly prudence soon comes in aid of his better resolutions. * * * * *

“It is asserted by one of their opponents, that the Methodists do not tell their people not to be idle, and not to indulge their

* But abstract feeling

bad passions, or that they do it very seldom.* This assertion is directly the reverse of the fact. No man ever preached more forcibly against idleness, nor more effectually confirmed his doctrine by his example than Wesley: even Franklin himself, whose whole philosophy was founded upon profit and loss, did not lecture so earnestly upon the duty of early rising, industry, and frugal habits. Equally unfounded in his assertion, that it is 'the mysterious parts of religion which they bring forward, and not the doctrines which lead to practice.' A metaphysical discourse upon immortality, or free will, or that precious system which makes the difference between right and wrong a matter of calculation, might indeed be called mysterious to the people, and uselessly mysterious; but the most direct and important practical consequences are deduced from the doctrinal points upon which the Methodists insist. If they dwell upon the corruption of the human will, it is to show the necessity and efficacy of prayer and repentance; the end and aim of all their preaching is that, however fallen our nature, however guilty the sinner, it is still in his power to break the bands which bind him down to sin and death; the grace of God is all-sufficient; let him but make the effort, and the strength which he wants will be imparted to him. And unquestionably they produce the effect at which they aim. Go into the collieries, or to the manufactories of Birmingham and Sheffield, and inquire what are the practical consequences of methodism wherever it has spread among the poor;—industry and sobriety, quiet and orderly habits, and the comfort which results from them, will be found its fruits.

"It is not indeed possible for an unprejudiced, or even an honest observer, to doubt that the Methodists produce great and certain good among the lower classes. They instruct the grossly ignorant in their duties, and they frequently reclaim the idle, the profligate, the drunken, and even those whose habits of ferocious brutality seem to be inveterate, and would certainly be incorrigible by any other means. Thus by the prevention of crimes, the increase of benefit societies which follows from the increased industry and information of the poor, and the effect which these again produce upon the poor rates, direct and im-

* But is it not the tendency of methodism to produce idleness, from the great abstraction from the world which it enjoins, and the constant fervor of religious feeling which it inculcates? *Ed. Mag.*

mediate benefit arises to the state. The influence which methodism obtains from the character of its preachers, and the mode of their preaching, is materially assisted by the economy of the sect. * * * * *

“ We have fully and fairly admitted that methodism produces great good ;—the remainder of our investigation will be conducted with equal fairness, but it will show that it produces great evil also. Two of their institutions have given especial occasion of obliquy. The watch-night is one. This is a quarterly meeting, the one most frequented is on the last evening of the year. They meet late in the evening ; two or three preachers are present ; they pray and harangue in turn, with interludes of singing ; and liberty is then given to any of the brethren or sisters to exercise their gift of prayer. Scenes of the wildest vociferation and fanaticism not unfrequently ensue, and these are continued far into the night. Now, though it is absurd to believe that any open and scandalous acts of licentiousness are committed at these meetings, it must be apparent that the institution itself is glaringly improper and indecorous. However suitable midnight may be for the aspirations of secret devotion, it is no time for religious assemblies. That the lights are put out is a vulgar calumny, which has arisen whenever any new race of fanatics has revived the custom of these nightly meetings ; but he must wilfully shut his eyes, who does not perceive what consequences are likely to arise when the assembly breaks up, and the members in that state of bodily excitement to which they have been wrought, are left to return home in the dead of the night, and in what company they choose. It is no justification of the watch-nights to say that they are sanctioned by the practice of the primitive church ; the practice began because the primitive Christians were obliged to meet in secret, and unquestionably, it was discontinued because its dangerous tendency had been experienced.

“ The love feasts have given occasion to similar scandal with less real cause, but they are more objectionable on other grounds. They are held quarterly, and in the evening ; and no persons are admitted but those who have tickets entitling them to be present. After the usual prelude of singing and prayer, the stewards hand round either plain or spiced bread and water. It was at first the practice of the congregation to break bread

with each other, but this token of love gave opportunity of showing such marked preferences, and became the cause of such crowding and confusion, that it was prohibited. A collection is then made for the poor members; after which the preacher relates his *experience*, and exhorts the members to follow his example, and relate their trials and the operations of grace upon their souls. In the intervals of their confession the passions of the congregation are kept up by singing, and those extravagancies which attend upon the struggles of the new birth are frequently displayed. The love feast is liable to the same objection as the band meeting, and that objection is of the most serious kind; our fathers were well aware of it when they delivered us from auricular confession.

“The system of confession which the Methodists have introduced, though it may not produce the same political evil as that of the Romish church, is more dangerous in its moral tendency. Upon men it acts uniformly; as soon as the fever of enthusiasm has spent itself, their experience degenerates into mere canting. ‘If we say that we have no sin, we deceive ourselves,’ but it is difficult to admit self-deceit as an apology for those ‘professors’ of righteousness who call themselves ‘the vilest of sinners,’ while, at the same time, they affirm that they have an assurance of salvation. The cloak of humility has ever been the favourite garb of spiritual pride, and a ragged garb it is! Upon women the effects are more various and more mischievous. It is, indeed, impossible to conceive any means by which conscience and modesty should so perilously be set in opposition. For that these are confessions, in the literal and Popish sense of the term, is beyond all doubt. The members are not only to disclose *the faults which they have committed in thought, word, and deed, and the temptations which they have felt*; but lest this disclosure should not be sufficiently unreserved, they are to ask each other *as many and as searching questions as may be*; and, at every band meeting, these specific questions are to be put, (we repeat them for the importance of the subject,) *What known sins have you committed since our last meeting? What temptations have you met with? How was you delivered? What have you thought, said, or done, of which you doubt whether it be a sin or not?* Now it may readily be admitted that the main part of these confessions will be as harm-

less as any nonsense can be, and that most of the sins to be revealed will consist of such *peccadillos* as sleepiness at sermon, indulgence in lying in bed, hankering after usual amusements, and a little of the pride of the eye. But of what nature some temptations, and of what tendency some of the searching questions are expected to be, is unequivocally manifested by the separation of the sexes in the bands, and of the married from the unmarried. Is it not evident, that many an innocent mind must here receive the first seeds of pollution?

“This, however, is neither the only nor the worst evil. Of all morbid habits, that of watching our own sensations is one of the most unfortunate; it is by this habit that the miserable hypochondriac induces upon himself the symptoms of any disease that his fancy apprehends, and endures thereby actual suffering from an imaginary cause; and it was upon the known effects of this habit that the whole juggle of animal magnetism, as practised in England by De Mainaduc, was founded. But if the act of watching or bodily sensations does itself derange the body, and disturb those vital functions which are only carried on healthily and regularly as long as they are unperceived, it is not less certain that the moral economy of our nature is exposed to a like danger by that system of self-watchfulness which the Methodists require. If a lighter thought or feeling of momentary looseness has arisen, the maiden is not suffered to let it pass and be forgotten. Instead of enjoying the peace and confidence, and security of an innocent heart, she must watch for and seize the first incipient thought of impurity, and notice it well, and examine and remember it, that it may be made a part of the week's confession to her band companions; and if, with a due sense of self-respect, and that sacred modesty which is the grace and virtue of womankind, she shrinks from the avowal, it is to be drawn from her by *as many, and as searching questions as possible*; she is to be encouraged by the free and frank confession of her band fellows, and the impure imaginations of one, being thus disclosed to all, become a fresh leaven of impurity for each.

“That the consequences of such a practice are as pernicious as might at first be supposed, we do not believe; for, prone as our nature may be to sin, it has yet a strong resisting principle of goodness, and, among women in this country, morals are

powerfully supported by the manners of the age. But that evil does result from it is unquestionable. No woman can submit to this exposure without some injury; the least that can follow will be the loss of that quick and sensitive delicacy which is natural to the sex. This must happen to the best disposed among them. Others, who have actually any vicious propensities, will soon learn to extract a guilty pleasure from these meetings; they will listen to the avowal of others and recall the thoughts of impurity in themselves with delight; in them the act of confession will be but a repetition of the offence; their inordinate passions will thus be stimulated and strengthened; and the very means devised for keeping them holy accelerate their ruin. This, the Methodists will say, is mere calumny; but calumny deals not in fair and legitimate deductions from admitted premises: the account of the band meetings has been given in their own words, and we appeal to all who have any insight into the principles of human nature, and the laws of the human mind, if such consequences must not inevitably result from such a practice? The Methodists will appeal to all, who know the state of their societies, whether any impurity of life is tolerated among their members. No such accusation is brought against them: we are far from affirming that any unreclaimed prostitute can be found among them, and we believe that their doctrines tend to reclaim those who are so. But methodism has its backsliders, and we do affirm that their practice of confession is likely to make more street-walkers than their preaching reclaims.

“Another consequence sometimes results which is hardly less dreadful to the individual. There are minds of a finer mould for whom the struggle which is thus excited, first between conscience and modesty, and then between virtuous principles and desires unnaturally inflamed, is too strong, and they lose their senses in the conflict. This process is quickened by the religious terrors which the preachers labour to excite, for like empirics they have but one drug. The same powerful medicine which restores the confirmed sinner to health by searching his very bones till the joints open and the teeth are loosened, they administer in all cases, and in those who have weak nerves and warm imaginations, madness is frequently the result. The doctrine which they preach is damnation to all unbelievers—that is,

to all except themselves ; and their principle is to terrify those whom they hope to convert, to drive them to the very brink of despair, and throw them into a crisis of horror and agony, in which the soul is to be born again to God.—‘Can an unbeliever,’ said the Conference, ‘(whatever he be in other respects,) challenge any thing of God’s justice?’—The answer is, ‘Absolutely nothing but hell, and this is a point which we cannot too much insist upon.’—‘Do we empty men of their own righteousness as we did at first? Did we not then purposely throw them into convictions, into strong sorrow and fear? Nay, did we not strive to make them inconsolable, refusing to be comforted?’ *Answer.* ‘We did, and so we should do still.’—*Question.* ‘Let us consider a particular case. Was you Jonathan Reeves, before you received the peace of God, convinced, that notwithstanding all you did or could do, you was in a state of damnation?’ *Jonathan Reeves.* ‘I was convinced of it as fully as that I am now alive.’—*Q.* ‘Are you sure that conviction was from God?’ *J. Reeves.* ‘I can have no doubt but that it was.’—*Q.* ‘What do you mean by a state of damnation?’ *J. Reeves.* ‘A state wherein if a man dies he perishes for ever.’—What a doctrine is this, that none can be saved unless they feel an assurance of salvation! Jonathan Reeves indeed and the other ‘vilest of sinners,’ who, like him, have not only a saving faith, but a saving opinion of themselves, at the bottom of their lip humility, may be lucky enough to feel this assurance ; but what is to become of those whose understanding is too strong, or whose imagination is too weak, to render them capable of this assurance, and who are yet persuaded that without it their souls must perish everlastingly?—It is not without good cause then that ‘John and Jane Beal beg leave to inform the public in general, and the lovers of religion in particular, that they have opened a commodious house for the reception of insane persons, whose friends think that they have had sufficient trial of medicines, and who will be allowed every religious privilege consistent with their safety.’—That the increase of religious madness is occasioned by and commensurate with the increase of methodism, is a fact which may be verified at Bedlam. Indeed the yearly covenant with God, which Wesley borrowed from the old Calvinists, is peculiarly fit to produce this dreadful effect. On the first night of the new year, or of the first

Sunday in January, after the usual service, those persons who are disposed to take the covenant, return into the chapel, having shown their tickets at the door. Singing and extemporary prayer introduce the ceremony. The people then kneel, and an address is read to them from the pulpit, of which the following awful and extraordinary language is a part—‘O most dreadful God! I call heaven and earth to record this day, that I do here solemnly avouch thee for the Lord my God; and with all possible veneration bowing the neck of my soul under the feet of thy most sacred Majesty, I do here take thee, the Lord Jehovah, Father, Son, and Holy Ghost, for my portion; and do give up myself, body and soul, for thy servant; promising and vowing to serve thee in holiness and righteousness all the days of my life. And since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, I do here upon the bended knees of my soul, accept of him as the only new and living way by which sinners may have access to thee; and do here solemnly join myself in a marriage covenant to him. O blessed Jesus! I come to thee hungry, wretched, miserable, blind and naked, a most loathsome, polluted wretch, a guilty, condemned malefactor, unworthy to wash the feet of the servants of my Lord, much more to be solemnly married to the King of Glory: but since such is thine unparalleled love, I do here, with all my power, accept thee, and take thee for my head and husband, for better for worse, for richer for poorer, for all times and conditions, to love, honour, and obey thee, before all others, and this to the death. I do here covenant with thee, to take my lot as it falls with thee, and by thy grace assisting to run all hazards with thee.—Now, Almighty God, searcher of hearts, thou knowest that I make this covenant with thee this day, without any known guile or reservation, beseeching thee, if thou espiest any flaw or falsehood therein, thou wouldst discover it to me, and help me to do it aright.—O dreadful Jehovah, the Lord God Omnipotent, Father, Son, and Holy Ghost, thou art now become my covenant friend, and I, through thy infinite grace, am become thy covenant servant. Amen! So be it! And the covenant which I have made on earth, let it be ratified in heaven.’—A hymn is then sung.

‘We never will throw off his fear
Who hears our solemn vow;

And if thou art well pleas'd to hear,
Come down and meet us now.

'To each the covenant blood apply,
Which takes our sins away,
And register our names on high,
And keep us to that day.'

The people then stand up and lift their hands, while they take the covenant oath in these words of the hymn—

'I swear, and from my solemn oath
Will never start aside,
That in God's righteous judgments I
Will constantly abide.'

This form is always observed. Some preachers go farther, and address the people in these words:—'This covenant I advise you to make, not only in heart but in mind; not only in word but in writing; and that you would with all possible reverence spread the writing before the Lord, as if you would present it to him as your act and deed. And when you have done this, set your hand to it, keep it as a memorial of the solemn transactions that have passed between God and you, that you may have recourse to it in doubts and temptations.' This is sometimes done, and instances have occurred in which the enthusiasts have actually signed it with their own blood.

Now that such a covenant will ever prevent a man from falling into temptation, when his settled principles of religion would be too weak, is little probable; but it cannot be doubted, that after he has fallen it must tremendously aggravate his remorse, and must be of all things most likely to drive him to despair. Imagine the situation of one who has made a covenant with Almighty God, thus solemnly and in these dreadful terms, and written it down deliberately, and spread it before the Lord as his act and deed, and signed it with his own blood; imagine the situation of such a fanatic when he has broken his vow, added perjury to his guilt—such perjury! and believes that the Devil is ready to sue him upon his bond! The echo of damnation, with which he has so often heard the walls of

the Tabernacle ring, is never out of his ears ; his dreams are of fire and brimstone ; he wakes gnashing his teeth, with the foretaste of eternal Tophet, and suicide, or a life-long madness, which is yet more deplorable, are the probable consequences of this most perilous extravagance of devotion.

These dangerous practices are not however essential parts of methodism, though they are among its favourite institutions. All sects purify themselves of such extravagancies in the course of a few generations ; but other evils remain to be noticed which seem inseparable from the system. The character of its priesthood is one. Wesley, who was himself a scholar, and a man of extensive reading, established a school at Kingswood, near Bristol, for the children of his followers : it was afterwards restricted to the sons of the preachers, and is now a seminary for their clergy, supported by the contributions of the whole connection. They are taught Latin and Greek in the best authors, and they are grounded in Hebrew ; but these humaner studies are mingled with Wesley's own works, with Thomas a Kempis, with the wild but powerful writings of William Law, which have driven so many to fanaticism and madness, and with the lives of Mr. Haliburton and Mr. De Renty. The boys rise at four, winter and summer, and spend an hour in private, ' partly in reading, partly in singing, partly in self-examination or meditation, (if capable of it) and partly in prayer ;'—a wholesome, pleasant, and profitable way of employing boys from four till five on a winter morning !—their diet is cold meat upon Sundays, roasting and boiling being of that manner of work which is not to be done upon the Sabbath day ; upon Fridays they have only vegetable food, and are permitted, moreover, if they choose it to fast till three in the afternoon ; for it is said, ' experience shows that this greatly conduces to health.' They have no meat during Lent. Their relaxation from school business is bodily work, for they are never permitted to play. They are always in the presence of a master, and they are never to be taken from school by friend, kinsman, or parent, even for a single day, till they finally leave it.

God help the poor boys who are condemned for the sins of their fathers to be imprisoned in this house of industry ! ' He,' said Wesley, ' that plays when he is a child, will play when he is a man.' But our fathers have left us a proverb, telling how

Jack may be made a dull boy ; and the truth of that homely saying is supported by all theory, and verified by all experience. A large proportion of those who undergo this doleful discipline, run wild of course as soon as they are released from it ; and the benefits of education are not very conspicuous in those of more yielding materials, whose leaden countenances bear the impression of the iron mould in which they have been stamped. It cannot be said of them that they are softened by the liberal arts, and very little compensation is made by their learning for the austerity of their temper, and the illiberal feelings and manners with which they have been so perseveringly and painfully imbued. When they enter upon their profession they are not like our clergy, ministers of the church, but still free men, and bound by no other rules than those of duty and decorum ; they are members of a religious order. Wesley had the passion for legislation upon him as strongly as any of the monastic patriarchs, and he appointed rules for his preachers in their ordinary intercourse with the world. ‘ Be serious,’ said his first convocation of helpers in conference assembled ; ‘ avoid all lightness as you would hell-fire, and trifling as you would cursing and swearing. Touch no woman ; be as loving as you will, but the custom of the country is nothing to us.’ ‘ Fix the end of each conversation before you begin. Watch and pray during the time. Spend two or three minutes every hour in earnest prayer. Rarely spend above an hour at a time in conversing with any one.’ (20th conference.) ‘ Let no preacher go out to supper, nor be from home after nine at night,’ is another of his rules. Such institutes have sent abroad among us a body of Protestant Predicants, not less intolerant in spirit than their predecessors and counterparts in the Romish church, and who bring with them nothing in their costume or ceremonies to mitigate the graceless and joyless manners with which they infect the community. In their mouths the beauty of holiness is a metaphor inapplicable even to absurdity. They have stript religion of all its outward grace, and, in proportion as they overspread the country, the very character of the English face is altered ; for methodism transforms the countenance as certainly, and almost as speedily as sottishness or opium. Go to their meeting-houses, or turn over the portraits in their magazines, and it will be seen that they have already obtained as distinct a

physiognomy as the Jews or the Gipsies—coarse, hard, and dismal visages, as if some spirit of darkness had got into them, and was looking out of them.

The system of manners which they enforce upon their members renders them of the same temper and complexion as their priesthood. Dancing is proscribed among them; and those school-masters and school-mistresses who admit dancing-masters into their schools, and those parents who employ them for their children, are for that offence excluded from the society. Snuff-taking is condemned as a sensual pleasure; and Joshua Silvester himself, when he planted his battery against tobacco, and poured his 'volley of holy shot from mount Helicon,' against the pipes, was not more inveterate than Wesley against smoaking. The editors of the *Methodist Magazine* (which is the official publication of the sect) inform us that God prohibited Noah and his posterity from eating the blood of animals, and that the prohibition has been sanctioned and enforced anew in the New Testament, Acts xv. 20.—If a professor therefore will eat black puddings, he does it at his peril. 'A custom,' they say, 'has long prevailed in this country of drinking wine while at dinner; this is downright pampering: it vitiates the taste, and destroys healthful appetite. The custom ought to be proscribed among all religious people immediately.'—'As it has been suggested,' said the Conference of 1807, 'that our rule respecting the exclusion of barbers who shave or dress their customers on the Lord's day, is not sufficiently explicit and positive, what is the decision of the conference on this important point?' And the important point is decided in these words: 'Let it be fully understood that no such person is to be suffered to remain in any of our societies. We charge all our superintendents to execute this rule in every place without partiality and without delay.'—The sisters are 'exhorted to dress as becometh those who profess to walk with God, and their husbands are charged to use all the influences of love and piety in that behalf.' But what if the husband should wish his wife to dress 'like the vain women of the world?' Whom is she then to study to please, and which is she then to obey, her husband or the helper?—Wesley has answered the question, and left directions that band tickets are not to be given to married women who dress in the fashion, and plead that they do it in conformity to

society, and their other friends, will not purchase any of their books which are not printed for the book-room, and disposed of by the preachers.'

"This powerful body act as censors as well as publishers. In 1796, it was asked whether any thing could be done to stop the abuse of printing and publishing in the connection; and this gave occasion to several debates,—'the liberty of the press,' they say, 'being considered as our undoubted privilege.'—They proved their love for the liberty of the press something in the manner that Joseph Buonaparte did in his mock constitution for Spain. It was determined, that 'as the preachers are eminently one body, nothing should be done by any individual which could be prejudicial to the whole, or to any part thereof. Therefore no preachers shall publish any thing but what is given to the Conference, and printed in our own press. The book committee to determine what is proper to be printed; and, as a reward for his labours, the author shall have a hundred copies out of every thousand.' At an after meeting the law was so far modified, that the preacher was allowed to print a rejected manuscript, provided he did not sell it at the chapel, nor advertise it from the pulpit. An *Index Expurgatorius* cannot be published in England; but as their people read nothing but what is recommended to them, an *Index Commendatorius* answers the same purpose.

"Among those poets who may 'not only improve our taste but our piety,' a writer in the *Methodist Magazine* recommends Blackmore and Prior. To say nothing of this critic's taste in commending the one poet, it is plain that he never can have read the other. 'Dryden and Pope,' he says, 'may amuse, but will rarely edify, and frequently pollute. Shakspeare is still more dangerous; whatever advantages may be derived from perusing him, I suppose few of them will appear in the great day of final account.' Poor Shakspeare indeed is an object of especial abhorrence to some of our worst bigots; there is a passage in the *Electric Review* which describes his soul in hell, suffering for the evil which his works continue to do in the world. The fiercer part of these professors would, no doubt, consign those works to the flames as piously as they have in imagination consigned the author: some among them, however, are of a milder mood, and have remedied the alleged

evil, by publishing a family Shakspeare. But even the family Shakspeare has little chance of admission among the thoroughbred members of the sect. There is a pithy and profitable tale in the Methodist Magazine of the conversion of Mr. G. Burton, effected by seeing the *Tempest*; the last effect we will venture to say that either author or actors dreamt of producing. 'He was so struck with the wickedness of the players in mimicking the works of the Almighty, in causing thunder and lightning, that he was afraid lest, in the just judgment of God, the house should fall upon them, and crush their bodies to atoms, and send their souls to hell; and he was determined, if the Lord would spare him to get out of the place alive, he would dedicate his all to his service.' The stage being held in such utter abhorrence, it cannot be supposed that Shakspeare will be tolerated. Indeed the whole race of poets, except such as are actually within the pale of the society, have little mercy to expect when the new code of fanatical criticism is applied to their works. The editors of the Magazine 'agree with Mr. Toogood, that the frequent use of that heathenish word *Muse* in poetry cannot be justified on Christian principles.' And even when this heathenish word is not in the way, some professors make it their boast that they 'relish no poetry above the pitch of a tabernacle hymn.'

"What then must be the effect of a confederated and indefatigable priesthood, who barely tolerate literature, and actually hate it, upon all those classes over whom literature has any influence! To those classes methodism is not less injurious than it is beneficial to the rude and uncivilized orders: it acts upon them as a mildewing superstition, blasting all genius in the bud, and withering every flower of loveliness and of innocent enjoyment. And here it should be observed, that though it is the Wesleyan or Arminian branch of the organization of Methodists which has been described, whatever relates to the influence of methodism upon the mind and manners of the people, applies equally to the great Calvinistic branch, and to those who now call themselves the Orthodox Dissenters. However they may differ upon predestination, or in their notions of church discipline, the effect which they produce upon the character of their members is the same. No works in this country are so widely circulated, and studied by so many thousand readers,

as the Evangelical and Methodist Magazines, and the bigotry, fanaticism, and uncharitableness of these publications are melancholy proofs of human weakness. Of these publications, we have no hesitation in saying that they produce evil—great evil, nothing but evil: that they tend to narrow the judgment, debase the intellect, and harden the heart. It is no light evil to bring back into the world the baneful faith in dreams, tokens, apparitions, and witchcraft. It is no light evil that they give the Roman Catholics cause to reproach us in our turn with the miracles of our modern saints, and to retort upon us the imputation of gross credulity, or of gross deception. The Methodist Magazine informs us that when the King recovered from his illness in 1788, it was by virtue of the prayers of Mr. John Pawson and his congregation; that the itinerant preachers have a special gift at obtaining rain in dry seasons, and that when they prayed against a plague of caterpillars, an army of crows came and cleared the country. They tell us of devils hovering about the death bed of an unbeliever, and record the ravings of delirium as actual and terrific truths: they number up miraculous cures worthy to vie with Dr. Milner's story of St. Winfred's well; and in one instance, not indeed in direct terms, but in expressions that unambiguously are intended so to be understood, they lay claim to the miracle of having raised the dead!*

* The account is in the Methodist Magazine for October, 1804, and may thus be abridged *in its own words*. The child faintly groaned and rattled in his throat, which indeed was all the appearance of life that was left; for he was cold as death, and in every other respect like a person expired. My wife burst into tears, and wished me, without delay, to go for a doctor; but there appeared no symptom of life remaining. There was no pulse, nothing to be seen of his eyes but the white; his jaws were locked so that the united strength of us both could not open them, and every part was extremely cold. In short, he was in all respects apparently a perfect corpse. I then was constrained to say, you see the child is dead, and it is of no use to fetch the doctor to a dead person. My wife, however, being still solicitous that I would hasten for the doctor, I told her I certainly would go. But I thought we had better use the best help first, for it came strongly to my mind 'although we have no prophet's staff to put upon the child, nor a prophet himself to restore him to life, yet the God of prophets is now present.' Of this I was assured, because I felt him within, and an unusual power immediately came upon me to wrestle with him in behalf of the child. After we had unitedly beseeched the Lord, I rose from my knees, in order to go for the doctor; but before I opened the door to go out, I stood up and again urged my request to him who has all power in heaven and on earth; and while I was praying my wife called out to me saying, 'there are signs of life in the child.' However I went, but we did not see the doctor for four hours afterwards. When I returned, the child looked ghastly, but had asked for something to eat, and in about an hour and half began running and playing about as if nothing had happened. He had been quite indisposed for some time previous to this occurrence, and he has been remarkably well ever since. The above is the simple fact, and persons

Their uncharitableness is worse than their superstition. A clergyman dies suddenly at the card table ; and they record his death as an instance of the judgment of God against card playing. A dancing-master drops down dead in the streets ; and this is by the judgment of God against dancing ! But the most detestable instance of this presumptuous, uncharitable, and unchristian spirit, is the story of a man, who on a Sunday evening was guilty of walking with his own family round his own fields ; he stept incautiously upon a lime-kiln, sunk in, and was consumed in the sight of his wife and children. And these hard-hearted and brutal bigots relate this story under the head of the Providence of God asserted !

“ That men of these feelings, this temper, and these principles would persecute, if they had the power, no reasonable man can doubt. That day we trust is distant ; but it must not be dissembled that they are becoming formidable by their numbers, and that they increase with alarming rapidity. * *

“ In this burthen of the song, the ultimate object of methodism is sufficiently avowed. It is, indeed, apparent that, with whatever feelings Wesley began his career, it soon became the scope of his ambition to lay the foundations of a church which should rival and finally supersede the Establishment. There are many, very many, good and pious members of the sect who dream of no such consequence ; many, even of the preachers, perhaps all of them, in the commencement of their labours look to nothing but the saving souls by the immediate effects of their ministry ; but that the governing heads are driving to this goal seems unquestionable. With some, the love of power may be the ruling impulse, felt and self-acknowledged. The greater part are, probably, self-deceived ; they know the good which they do, and are blind to the evil, and they regard both the end at which they aim, and the means by which they pursue it, as unexceptionable. We impute no evil motives to individuals ; we condemn no man who acts conscientiously upon fallacious

are at full liberty to put their own construction upon it. Yet that the child was actually dead I do not assert, but that he was to all appearance, I make no doubt, but that every person would have concluded who had seen and examined him, and that he was restored from that state in answer to our joint prayers, I am fully persuaded in my own mind. That is, Mr. William Shepherd, of Banbury, the writer of this account, is fully persuaded that he and his wife worked a miracle ; and the editors of the *Methodist Magazine* sanction this persuasion, and publish the story under the title of *The Providence and Grace of God manifested*.

principles ; but we do condemn the principle of separation upon which the united Methodists are acting, and we warn those individuals among them who have not considered the question in all its bearings, against its most erroneous and most dangerous tendency. To plead that the preacher is dull, or that you have a dispute concerning tythes with the vicar, is not a sufficient reason for leaving the Church, and going over to the Tabernacle. They, indeed, who dissent from the faith of the Church, and can find peace with the Unitarians or the Quakers, are bound to withdraw themselves ; for conformity in them would be sinful : but such persons as adhere to the articles and established creed of the country, have no excuse for schism. And we call upon those persons who hold, with Jonathan Reeves and the Conference, that all (whatever their lives may be) who have not received the methodistical peace of God, are in a state of damnation, to examine the consequence of such a tenet ; for to use the language of that good old divine the worthy Fuller,* ‘be it affirmed, for a certain truth, that we have, in our Church, all truths necessary to salvation. Of such as deny this, I ask Joseph’s question to his brethren, *Is your father well ; the old man, is he yet alive ?* So, how fare the souls of their sires, and the ghosts of their grandfathers ? Are they yet alive—do they still survive in bliss, in happiness ? Oh, no ! they are dead ! dead in soul, dead in body, dead temporally, dead eternally, dead and damned ; if so be, we had not all truth, necessary to salvation, before this time.’

“In examining the institutions and the tendency of methodism, we have brought forward no false and libellous accusations ; nor have we assailed it with scurrilous buffoonery. With the same sincerity we have endeavoured to point out its good and its evil, and have been careful not to exasperate, however we may fail to convince.—To the Methodists themselves we point out the evil, and call upon the educated and rational part of them to consider the effects of their watch-nights, their yearly covenant, above all, of their practice of confession ; to our own clergy we hold up, for example, the good which is effected by their zeal, and by the manner in which they appeal to the foundations of religion as existing in the human mind. Of the

* Sermon preached on his Majesty’s Inauguration.

evils which, at present, characterize methodism, the Establishment assuredly does not partake ; it may partake of the good, and, in the already increased zeal of our clergy, it may be perceived that they have derived, in some degree, the same kind of benefit from this formidable opposition which the Roman Catholic Church derived from the Reformation.

“ One observation more and we shall conclude. There is one branch of information in which the people are lamentably deficient, since the old church copies of the Book of Martyrs have been worn out ;—this is the history of their own church ; which of all things would attach them to it the most strongly. The Society for the Promotion of Christian Knowledge circulates many excellent books, but they are elementary, or doctrinal, or controversial ; highly useful when read ; but for the most part such as can only be read as a duty. The Cheap Repository Tracts are often good ; but we have picked up papers from this manufactory in the high road, (scattered there by some godly travellers as seed by the way side,) and have found among them baser* trash than ever contributed to line the old wall at Privy Garden. It is folly to suppose that the poor do not love reading, if works which are of a nature to interest them be published in such a form as to come within their reach. Let them have the lives of the founders and fathers of the English Church ; let them be informed of all that has been done for them, and all that has been suffered for them in winning and establishing that inheritance of pure religion which they enjoy. The names of Wickliff and Tindal, and Latimer and Ridley, ought not to be less popular in England than those of Blake and Marlborough, and our own great Nelson :—they are the heroes of our religion, and we owe as much of our intellectual pre-eminency, as much of our peculiar happiness, to the constitution of our church as of our government.

“ Of this source of interest the Methodists are well aware, and the biographies of their distinguished members are regularly issued from the book-room. The papists also have under-

* “ We allude in particular to a poem called the ‘ Fatal Choice,’ showing how God’s judgment fell upon a young man for going as waiter to a tavern.

“ In a Bacchanal frolic, it prov’d all in joke,
He met with a kick unawares,
By which his left arm and his right leg were broke,
For it tumbled him headlong down stairs.”

stood it, and mingled as their legends are with the most outrageous falsehoods and absurdities, still they lay strong hold on the heart, and the imagination. But if neither the vapid tautology of a modern experience-journal, nor the extravagant fables of a romance of saintship are sufficient to counteract the effects which they are designed to produce, with how much better reason, and to how much greater advantage might the Church of England hold up the history of her fathers to the people?—a history wherein, without any such alloy, the most solemn and important lessons are enforced by the finest and most affecting circumstances. There it would be seen how Bilney, who, through the fear of death, had recanted with his lips the doctrines which he believed in his heart, found that fear intolerable to him, and continued in such agony of mind that his friends were fain to be with him day and night, endeavouring with all worldly reasons, and with texts of Scripture to comfort him, who could receive no comfort so long as his own conscience was his accuser. But when this man took his resolution, and went forth, and spake openly in favour of reformation, and was on that account condemned to the fire from which he had formerly sunk, he ate his last supper with a quiet mind and cheerful countenance; and when one of his friends, thinking to encourage him, told him how short the pain of the fire would prove, enduring but for a moment—he put his finger in the candle which burnt before them in the prison, and said, ‘I find by experience, and have long known by philosophy, that fire is naturally hot; yet I am persuaded by God’s holy word, and by the experience of some saints of God therein recorded, that in the flames we may feel no heat: and I constantly believe, that however the stubble of this my body shall be wasted by the fire, yet my soul and spirit shall be purged thereby.’ There the people might see, how Latimer, at the age of fourscore, and bow-bent with years, walked to the stake in his prison garb, and when he reached the scene of his triumph, threw off that gown, and stood bolt upright in his shroud, and calling to his fellow-sufferer, when the fire was laid to the pile, said to him, ‘Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God’s grace in England, as I trust shall never be put out!’ There they might see how Rogers the protomartyr, in the days of the bloody Mary, re-

fused the pardon that was proffered him at the stake, when his wife with nine small children, and the tenth sucking at her breast, came to him: but he nothing moved from his holy purpose, washed his hands in the flames, and took his death with wonderful patience, all the people rejoicing in his constancy.—How Bradford ‘endured the flame as a fresh gale of wind in a hot summer’s day.’—How Hooper, when the pardon was set before him, exclaimed, ‘Away with it, if you love my soul!’ and would not be bound to the stake, because, he said, God would give him strength to abide the extremity of the fire. These are histories which should never be out of remembrance, and the Church of England is equally ungrateful and impolitic if it suffers them ever to be forgotten. By these the people would be taught experimentally the value of a good conscience, and the strength of religious principles; they would imbibe a hatred and horror of persecution which can never be impressed upon them too strongly, and which would be our best security against its renewal; they would learn to prize the faith which was purchased for them thus heroically, in proportion to the price which was paid for it: their feelings and their understanding would be interested in the cause of that faith which their fathers had sealed with their blood; they would regard their free church as proudly as their free government, and the names of those blessed martyrs by whom it was founded and transmitted down to them for their inheritance, would become as dear to the people of England as those of Russel and of Sidney, as deservedly dear, and more universally so.”

COMMUNICATION.

DIED in the City of Perth-Amboy, New-Jersey, on Sunday morning, Feb. 10th, 1811, *Mrs. Gertrude Parker*, aged 72 years.

The following are extracts from a sermon, preached, on occasion of her decease, in St. Peter’s Church, on the succeeding Sunday, by the Rev. Mr. Chapman, from 1 Thess. chap.

iv. 13th & 14th verses. "*But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also, which sleep in Jesus, will God bring with him.*"

"The afflictions to which mankind is subjected are numerous, often very severe; so much so, as sometimes to render it in the highest degree difficult for our frail nature to sustain them with patience. It is often necessary for the most heavenly minded persons, to summon up all their Christian fortitude to withstand the shock given them by the blasts of adversity. And to the affectionate heart the greatest of sorrows is found in the loss of an endeared relative or a beloved friend. No other temporal calamity is worthy to be placed in comparison with this; no other so much wounds the tender sensibilities of the soul. Although the mourner may have every possible evidence to satisfy his mind, that the person whose dissolution overwhelms his spirit in deep distress, is removed from a vale of tears to the Paradise of God; yet to feeble nature, hard is the task to part with a beloved object; severe is that conflict in which are torn asunder the ties of affection. To resign into the embraces of death, one whose society constituted a very large portion of our happiness; whose virtues and graces inspired us with the idea of all that is good, amiable and lovely; whose affectionate heart was always ready to sympathize with our sorrows; whose counsel showed us our duty and gently allured us to its performance; to resign such an one, some now present know from recent and painful experience to be no easy trial. But although trials like this are hard to be borne, yet we are called to endure them. From that fatal hour in which man revolted from obedience to his Creator, to this moment, he has been the victim of death. The king of terrors has reigned triumphant over all generations of the human race, and swept them away from the earth as with a flood. From the contest with this destroyer, no mortal is exempted. In consequence of transgression, it is appointed unto all men once to die. Neither the most exalted virtues of the heart, nor the most admired endowments of the mind, nor the possession of all the goods of this world, nor the most ardent affection of friends, can secure or deliver us from the power of the last enemy. Could exalt-

ed goodness of heart ; could all things which administer to the comfort of life ; could the wishes, the tears, even the prayers of many ; could the warmest attachment of her children, and the anxious concern of her numerous friends ; could all these things have availed to obtain for her a longer continuance amongst us ; then would not have occurred so soon that event which now renders the scene around us mournful indeed ; then the ways of this our Zion would not now mourn that one of her most faithful worshippers is no more to be seen in her sacred courts.

“ But although it is our duty not to sorrow even as others which have no hope for the loss of that excellent woman who was justly beloved by all this congregation, who was a near and tender relative to many among you ; yet to withhold the tribute of our tears and of merited praise from such departed worth, would be altogether improper and unjust. The gospel requires us to render honour to whom honour is due.

“ Our deceased sister was not in profession merely, but in truth and reality, a faithful follower of the Lord Jesus Christ. It would be difficult to find any person more careful than she was to adorn the doctrine of God our Saviour in all things. Her character exhibited an excellence after which the best Christian need not be ashamed to copy. Possessing a judicious and improved mind, she was qualified to investigate the truth of Christianity ; and from a thorough conviction of her enlightened understanding, she was led to build her hope of pardon and salvation on the merits of the Lord Jesus Christ. She embraced the truth as it is in Jesus, and in humble and firm dependance on the grace of the Holy Spirit, she strove to render her whole life conformable to the example of the blessed Redeemer. Relying on the promises of the Saviour—ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you—she diligently used all the means of grace. She searched the scriptures with humility, and an earnest desire to learn the truth. Every admirer of the sacred volume, and every friend of pure and undefiled religion, could not fail of deriving profit and delight from her society. Her acquaintance with the holy scriptures was very considerable. Her views of the sublime truths of our most holy faith were clear. Her knowledge on various religious subjects was extensive—her mind

seemed to be continually occupied with a train of pious thought. She was given to meditation and the exercises of devotion. She loved the habitation of God's house and the place where his honour dwelleth. Unless prevented by some unavoidable hindrance, she failed not to enter the sacred courts with gladness; and while in them, her whole deportment showed, that her supreme desire was to worship the Lord in spirit and in truth. In this sacred place, for many years, she offered up the devout and fervent aspirations of her soul, and in the exercises of public adoration, here found peace and spiritual joy. In commemoration of the exceeding great love of our Master and only Saviour, dying for us, she was a devout, a thankful and a diligent attendant at the altar. No person could be more punctual and conscientious in using the means of grace. How happy was she hereby rendered in her own mind, and what a blessing to all with whom she was connected! And as she was thus attentive to all the means of grace, in the use of which, we are promised the blessings of God's Holy Spirit, so did *the fruits of the spirit* appear in her conduct and conversation. The graces of her mind were so conspicuous, and the goodness of her heart so abundant, that they could not fail to excite the respect and reverence of all who saw her. Her numerous excellences captivated the heart to the love of religion and virtue, and retained the admiration of every one who was acquainted with her character. Her manners were so gentle and affectionate, her conversation so mild, affable and instructive, that we always listened to her with pleasure and improvement. In her appeared all the sweetness and serenity of the Christian temper, all the loveliness of the Christian character. She was eminently adorned with the ornament of 'a meek and quiet spirit, which, in the sight of God, is of great price.'

"She was of a most thankful disposition for the mercies of God displayed in his works of providence and grace. And while she gave thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ, she did not seek her best happiness 'in things temporal,' but looked with steadfast faith beyond this vain and transitory world, 'to things eternal.' In all time of prosperity, she was pious and humble; in afflictions, patient and resigned; in dangers, full of reliance on the wisdom and goodness of the Almighty. Her piety was

servent without any mixture of enthusiasm ; her reliance on Providence was not clouded with superstition. In all the relative and social duties, she was found exemplary, affording to all around her a bright example of the efficacy of true religion to promote the highest domestic and social happiness. All her neighbours can testify that she was behind no one in keeping that law which says—‘Thou shalt love thy neighbour as thyself.’

“Our departed friend was pre-eminent in Christian benevolence, in all works of charity and mercy. To do good and to distribute she did not forget, but was always ready and glad to impart, whenever a proper occasion presented itself. Never weary in well-doing, she bestowed with a liberal hand and a cheerful mind, on the poor and needy, a supply for the wants of this life ; and from the stores of her pious and enlightened understanding, she imparted instruction to direct, and consolation to cheer the distressed and the desponding. Instead of employing her wealth in vain ostentation, and destructive extravagance of living, as too many are found to do, as if they believe that they were not to give an account of themselves to God, she appropriated a large portion to the exalted purposes of supplying food and raiment, and the means of instruction, to the poor destitute, and of advancing the interests of true religion and virtue. Instead of spending her precious time in the circles of fashionable dissipation, and in the places of levity, where the name of God is often forgotten or abused ; she employed it in the service of her God and Saviour ; in the delightful task of educating her children in the nurture and admonition of the Lord ; in visiting the sick and the afflicted ; and in cheering with her ever welcome presence the abodes of poverty, of wretchedness and affliction. When she appeared, she was welcomed as an angel of mercy, hastening to sympathize with the sorrowful, and to relieve the distressed. Her sweet converse conveyed comfort to the troubled mind. Her pious reflections lightened the burthen of the keenest afflictions.

“Such extensive and beneficial kindness bound many hearts to her by the strongest ties of gratitude. But amidst the thanks, and the homage, if I may speak so, of those who acknowledge her benevolence, she never appeared elated with vanity ; as she always gave with simplicity, nor for ostentation or worldly ap-

plause, in the same manner she received the blessings and thanks which were constantly offered to her ; while at the same time her whole soul overflowed with gratitude to that heavenly Father who enabled her to be the blessed instrument of doing good to the bodies and souls of many.

“ I cannot omit, on this occasion, to remind you of her great and well-known attachment to the interests and welfare of our venerable Church. She was always ready to concur with any who sought to advance the cause of Zion. She wished them prosperity, and with liberality contributed towards every object in which the good of the Church was concerned. Being well satisfied of the high importance of maintaining the doctrines, the worship and the ministry of this Church, she was never weary in promoting this purpose. It was to her one of the greatest of pleasures, and in her esteem, a most precious privilege, to worship the Lord in the beauty of holiness, in the use of the affecting and evangelical service which is here celebrated.

“ The ministers of the Sanctuary she esteemed very highly in love for their work's sake, and was always careful and glad to honour them with many honours.

“ Such were some of the more distinguishing traits in the character of her, for whose loss we are now in affliction. Although gone from us, yet she has left us an example of Christian excellence worthy of our constant imitation. Although her heart and mind were the seats of every virtue, and although her good works were too numerous to be recounted, yet her trust for acceptance before God was not founded on her own righteousness, but in the mercy of God declared to the world through the Lord Jesus Christ. From an unshaken conviction that the name of a crucified Saviour is the only one given under heaven among men, whereby we must be saved, she was led to take refuge in the atoning blood of the Lamb of God who taketh away the sins of the world, and it was her delight to show forth the praises of him, the only Redeemer, not only with her lips but in her life. Being justified by faith, and being created anew in Christ Jesus unto good works, she was habitually prepared to receive the summons for her departure, at whatever time it might come. Having passed a few years beyond the term of three score and ten, having finished her course in faith, she has gone, to be for ever with the Lord.

"Let the righteous be had in everlasting remembrance. We thank thee, Almighty God, for their good examples. Grant us grace to follow them with all diligence, through Jesus Christ our Lord."

POETRY.

GOD of my life! through every stage
Forsake me not, now press'd with age;
But let thy goodness kindly shed
Its comforts on this hoary head.

Though sins-unnumber'd mark my way,
Thy truth hath been my hope and stay;
My feet—in devious paths have trod—
My heart—was thine, my Saviour God!

Accept that heart then, King of Heaven!
And let those sins be all forgiven—
In mercy blot out every stain,
Nor let thy blood be pour'd in vain!

The earth recedes with all its cares,
Its hopes, its pleasures, and its fears—
All, all—but empty shadows seem,
A fleeting, vain, delusive dream!

Like Moses now from Pisgah's height
I view thy *promis'd* land of light,
Where all is real, bright, serene—
A glorious, blissful, boundless scene!

And while my eager eyes survey
Those mansions of eternal day,
My soul exulting springs to thee,
Whose love hath purchas'd all for me!

But oh! the vale of Death below,
That last dread stage of human woe,
Remains to pass—and must be trod—
And let thy will be done, O God!

Yet let not hell my soul devour—
Oh! save me Lord, in that dark hour;
On me let all thy mercy shine;
And be thy glorious triumph mine!

Escaped the grave, from bondage free—
Form'd to thy likeness let me be—
For ever stand before thy face,
In heaven, thy throne, thy dwelling place!

Cloth'd with a robe of purest white,
Let me, with thy blest saints unite—
With them the *palm of victory* bear,
And join the *loud hosanna's* there.

I. W. Æ. 68.

March 24, 1810.

In consequence of the length of the essay "*on the Evangelical Sects*," some matter prepared for this number has been unavoidably postponed.

ERRATA.

- In vol. 7th, page 401, line 5, for "passages" read *passage*.
403, line 8 from bottom, after "which" read *it*.
404, line 12 from bottom, for "polution" read *pollution*.
405, line 20, for "because" read *became*.
In vol. 8th, page 27, line 11, for "with" read *without*.
28, line 9, after "contribute" read *to*.
line 3 from bottom, for "litigent" read *litigant*.
29, line 11, for "could" read *would*.
40, line 8 from bottom, dele "not."